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e wish agents to be particular to write the names of subers, and the name of the post office to which papers are to ut, in such a manner that there can be no misunderstanding istake.



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[From the New York Evangelist.]

of James Brainard Taylor."

LINES

I do remember him-that brow Where joy and meekness met!

That smile of pure benignant glow

Shines clear in memory yet!

I was a child, when first he came

Are fresh as at their birth.

To greet and bless our hearth;

The kind reproof, in tones of love,

Which tamed my childish glee;

The fervent prayer, that rose above,

Like incense, sweet and free!

The Christian hymn he often sung,

With voice to heaven attuned,

To test religion's power;

When twilight shades were thrown among

The band which there communed:

Ah! vet their hallowed influence lives,

As long the leaf its fragrance gives, When shaken from the flower:

And though his spirit passed away

And yield their blest perfume.

His was no common faith and love;

His light was like the rising morn's,

Till perfect day resplendent dawns,

To shed its cheering beams!

A savor sweet remained.

Had there been entertained.

True as the needle to the pole,

From fountains in the sky.

To stand on Zion's wall,

His trust was fixed on high,

And streams of joy suffused his soul,

One earthly wish did inward glow,

And there the gospel trumpet blow,

And give the watchman's call!

That Heaven might well refuse,

And now methinks I see thee stand

Near by the Saviour's throne,

With many a star it glistens bright,

Thy hand did guide to heaven.

There shalt thou hunger not again.

Nor thirst for ever more :

Hath satisfied thy panting soul,

Which nothing less could fill;

But say-did not thy mantle drop

And as the pearly gates did ope,

O! who its lineaments shall bear

Of meekness, faith and love!

That decks the soul above !

Cedar Brook, Plainfield, N. Y.

22d, 1838.

And the same blood washed garment wear

[The following Address was furnished us by the Sec-

retaries of the late Convention at Lowell, for publication

FOR ZION'S HERALD.

ADDRESS

Aware that it is difficult, if not impossible, to urge

movement is based, among us at least, may now be

pose that you and the reflecting part of the communi-

suitably affect the heart, and secure constant and un-

entire church. He who questions either the princi-

it this week, and the remainder next .- ED. HER.]

On some meek wanderer light?

When on thine upward flight?

The crystal river of the plain,

And while eternal ages roll

Shall satisfy it still.

Of souls which from these shades of night

Which from the throne doth pour,

A palm of victory in thy hand,

And on thy head a crown!

And each a token given

Since loftier service claimed thy care,

When death thy soul should loose.

But, sainted one! it was a prayer

As if an angel, unawares,

Which bright and brighter gleams,

Where'er he turned to rest from cares,

Which but the breath of scorn can prove

In manhood's early bloom,

Its holy deeds of love yet stay,

No zeal of fickle flame,

Lives only but in name.

Yet scenes that blended with his name

BOSTON, WEDNESDAY, DECEMBER 5, 1838.

interpreted into egotism, some of us might speak of some humble efforts in their behalf. But we must say, that we have been not a little at a loss, to reconcile that sympathy with Christian principle, which puts itself forth in behalf of heathen at a distance, while it disregards the claims of humanity in our very midst. What can we say of those who not only overlook the slave in his suffering condition, but manifest the most decided opposition to efforts for his emancipation; and while they will not lift a fin-

ger themselves, to aid the object, throw every possi-ble difficulty in the way of others doing it? Can it Written after perusing " A new Tribute to the Memory be, that such believe in the unity of the human race, the political equality of man, and that he possesses indienable rights? Do such put a proper estimate upon civil liberty, and the glorious constitution vrought by the wisdom, and cemented by the blood of the fathers, and upon the spirit of that religion which commands us to break every yoke, and let the

oppressed go free?
We affirm that the cause of emancipation stands on moral ground as high as any other enterprise of the age. In making out the proof of this statement, it will be unnecessary to institute a comparison between it and other benevolent enterprises. What does it propose as its grand object? Simply the abo-lition of slavery. Is it necessary to describe what this slavery is, in its assumed principles and practical operations? It originates in the violation of eternal right and immutable justice; and its continued exis-tence is a continued violation of these principles.— By the unchangeable laws of the Creator, it must proluce misery to the violator, and to the victim of his oppression—misery in proportion to the importance of the principle in the divine administration which is infringed. No possible circumstances can transmute such a wrong into right, or remove the consequences of crime. This truth is written in blood on every page of the history of slavery, and the concession is occasionally extorted from the most decided patrons of the institution. Viewed in the present temporary evils, which it occasions, the cause which aims at their extirpation, occupies high ground in the scale of philanthropy. Can any one doubt this, who duly estimates the institutions of civilization?

Are the ties of consanguinity valueless? Is the marriage relation, ordained of God and honored by the first miracle of Christ, a trifle? the parental and filial affections in the black man, imaginary fictions? and the refinements and endearments of cultivated and virtuous society, less to be desired for one por-tion of our fellow beings, than another? Is it nothing that intellect is annihilated, man imbruted, God's image trampled in the dust? Man, the noblest of all God's works, transformed into a thing, a mere article of merchandize, a mere tool, an instrument to pamper another's corrupt inclinations, to cherish those passions and principles which have always been ruinous to civilized society, and sooner or later, unless repented of, will have brought down God's wrath upon individuals and nations? Is this representation overwrought? Does not the reality, where slavery works to the extent of its principles, beggar description, put at utter defiance all attempts at a portrait to life? If there are modifying principles and meliora-ting influences, which here and there dot the map of its domains, no thanks to the system, its abettors, or apologists; to the credit of other agencies be this put down. They should no more be plead in exten tion, or justification of slavery, than that act of prevention which seizes the assassin's dagger about to

inflict death, should be put to the account of his nnocence, at the bar of justice, or the bar of God. We appeal to those parents, who morning and evening behold their children like olive-plants around their tables, entering into the comforts, participating in all the pleasures of the family circle, and around ticipations. Could you endure the thought, that these beloved ones, at the pleasure or caprice of another, might, under the auctioneer's hammer, be doomed to licentiousness and crime, or to toil out a miserable existence under the vigilant eye of a slavedriver, who knows no law but avarice, and applies no inducement to labor but the lash? Yet such fears mingle with all the musings of slave-parents, in whom the last spark of humanity is not extinguished, while they contemplate the future destiny of the beies they nourish. We ask the public instructer, the Sabbath School teacher, the Christian pastor, could you endure such anticipations in relation to the dear lambs of Christ, whose intellectual and moral improvement lies so near your hearts? Why is the character of feelings and sympathies so changed,

the moment it is perceived the object of them is a black man? Future generations will revert to this act, with emotions of pity and disgust. These evils acknowledged, in the next breath we are told, we must not touch them—that all kinds of interference are a violation of our national compact, and a going beyond the limits of moral obligation. in the Herald. On account of its length, we give half of But can our national compact be continued only by the sweat, the tears and blood of millions? Can our moral obligations, which the ethics of Christ limit only by our ability, be destroyed by such convention-To the Ministers and Members of the M. E. Church; all arrangements as design the perpetuity of a system of unmingled cruelty? When the framers of the from a Convention of the Ministers and Members of constitution conceded to other States control of their said Church, held at Lowell, Mass., Nov. 21st and internal institutions, did they give up also in our own, freedom of thought and speech, and freedom to con-RESPECTED BRETHREN AND FRIENDS .- Motives of centrate moral influence for benevolent objects, at humanity induce us to address you at the present time, on the absorbing subject of American Slavery. home, or abroad? At the same time, by these very objectors, we are urged to continue our aggressive efforts, on heathen institutions. The idolatry and the new considerations why this subject should more castes of India, the cruelties of savage life, are what Christian missions design to subvert; and this too, deeply interest your attention, aware that the principles, facts and arguments on which the Anti-Slavery while it is known that the civil institutions of the countries where they exist, protect them. Is it said, known and read of all men, we are impressed with a that the duty of Christian missionaries is to preach fearful consciousness of inability to do justice to its Christ, and that their influence on these institutions, momentous interests. Not so much because we supcannot be faithfully preached without coming in dity are unconvinced of the truth of its principles, and the propriety of their practical exemplification, but It has been repeatedly shown, that slavery is opposed of the difficulty of so presenting them, that they may to the moral law-that it violates every precept in the decalogue. And will it be contended that the great wearied cooperation. The facts which this subject expounder of that law connived at its existence—that discloses, we acknowledge to be revolting to the mind he who came not to destroy, but to fulfil—to show and heart, but their endurance is infinitely more pain- its length and breadth, its depth and height, to the ful to the victims of oppression. If, therefore, the gaze of a corrupt public mind, that his code of morpropriety of such a gathering of Christians and min- als is less pure, his gospel less spiritual, than the disers as are here met, be thought unadvisable, we pensation which had no glory, by reason of that point to nearly three millions of our countrymen, suf-fering the privation of every right, and ask, "is there on account of the abundant mercy which it offers, than the extent of the purity it requires. Viewed Such concentrations of effort to promote other therefore, in its temporal bearings, our enterprise

plans of benevolence, have the approbation of the stands among the highest and holiest. It not unfrequently occurs however, that efforts in ples on which they are based, or the measures to this cause are regarded as a departure from the reguwhich they legitimately lead, virtually excludes him- lar work of saving souls. And, when it suits a pur-Belf from Christian fraternity. The claims of edu- pose, the eternal interest of the undying spirit, is put cation, of temperance, and of Christian missions, are in contrast with the interests of time, to show, that now generally established; and it requires but little efforts designed for the slaves' temporal benefit, as moral courage, to be identified as among their most they relate at longest only to a few fleeting years, are zealous advocates. Far be it from us to say one word to the disparagement of these enterprises.— thus, were they in the condition of the slave, would We rejoice in their success. And if it would not be regard it as a sufficient justification for indifference

Viewed therefore, in its religious bearings, our en- sin, abetted by legislative enactment? erprise puts in a claim for high and holy effort.-Slavery shuts out the light of truth, denies the mean of salvation, and in many instances makes devotion criminal. As though it were not sufficient to control and consume the whole period of the slave's proba- To the Preachers and Members within the bounds of the ion, it would even attempt to give character to his

eternal destiny. But why, it is asked, "must our feelings be constantly harrowed with the details of slavery? Why reiterate facts with which we are already familiar unite in your measures." First, then, as to facts. Are nation, whose very tender mercies are cruelties? Why does suffering humanity abroad so readily exthe oppressor and the oppressed, must be allowed to go unrebuked? We find it difficult to suppress the suspicion, either that your sympathies are perverted, or that some, perhaps secret influence blinds your moral perceptions, and benumbs your conscience, in regard to the wrongs of the slave. Man is man, the world over; and by the laws of moral affinity, the sufferings of your neighbor nearest, demand your first attention. More especially as the system which origin-ates and perpetuates slavery, finds its apologists in the mmunity where you reside, members of the church, and it may be, those who serve at the very altars where you worship. In the name of reason, of humanity and of justice, we ask, from whence shall the voice of correction and warning go forth, if not from you? Are you as much opposed to slavery as we are? So say some slave-holders themselves. But where is the proof? What have you done? What are you now doing? "By their fruits ye shall know them." Has what you have done for the slave cost you an take lessons in this branch for the very moderate price of \$6 00 per quarter. Our board of teachers are much interested in the welfare of the students to and of justice, we ask, from whence shall the voice your titles, your reputation, upon the altar of suffer-

whose future existence cluster a thousand fond an- Therefore in the character of Christians and Christian ministers, we should have nothing to do with it. By the same principle, the moment any moral evil assumes a political character, it should no longer be crime only intrench themselves within political institutions, and it becomes wrong to touch them with the finger of moral truth. And to carry out the principle to its legitimate result, when civil legislation shall protect all vices, it will become morally wrong for the moral law to be announced, or the gospel preached! If by the objection, it be meant, that we should not enter into the miserable strife of political demagogues, what is this but a truism, v Christian doubts? But we have gone too far when we have said, "Christians have nothing to do with politics." We might as well immediately surrender the government of the world into the hands of the devil. Who can doubt that civil government is an nstitution of God? If this be the case, then, so far rights? We should, as far as possible, avoid the political party strifes of the day. We would occupy the high ground of the supremacy of truth and moral love you, and of this you will have no doubt, will This embraces all that is true in principle, you not receive our advice, and carefully read these and good in practice, in either of the political parties, simple instructions? We have confidence in your while it rejects the false and evil in both. We believe that political expediency should always hold itself in perfect obedience to moral justice-that what | ble superiority of your condition-of the advantages

> which he preached. Did the spirit of Luther shrink dear children, and rejoice for his loving kindness tocom the mighty task which God in his providence wards you. called it to perform, when the civil powers of Europe, cherish his memory and bless his name. Be it reembered also, that his efforts bore directly against the civil institutions of the age in which he lived.

to their temporal interests, might well admit of doubt. raged and subsided at his feet. One and not the least of many a tear; for you we feel many a pang, because We grant the whole force of the reasoning; we are the considerations which induced the pilgrims to vennot unimpressed with the infinite superiority of the interests of eternity over those of time. But we ask, bleak, iron-bound coast of North America, was, that does slavery destroy no souls? Has it entered the mind of man to conceive the amount of ruin in this respect, that it contributes to accomplish? The arrespect, that it contributes to accomplish? The argument, therefore, returns upon the objector, and by those amazing interests, which according to his own acknowledgment are at stake, we demand that he immediately give in his adhesion to our cause, or prove recreant to the very principle he so unequivocally adopts. The only ground on which the argument can have the lenst bearing upon us is, the supposition that anti-slavery efforts occasion the neglect of higher and more important interests; but as this is mere assumption, and as they will not admit the reasoning to apply to temperance, colonization, edureasoning to apply to temperance, colonization, edu- pass, that we, their sons, wander from the appropri cation, and other objects supposed to be connected at sphere of duty, when, in urging the supremacy of with the public weal, it merits no reply.

FOR ZION'S HERALD.

New Hampshire and New England Conferences.

(Concluded next week.)

DEAR BRETHREN-We wish to call your attention once more to the South New Market Seminary.— Some of our friends have manifested a praiseworthy We are opposed to slavery as much as you are, or can be. We doubt their utility, and therefore cannot unite in your measures." First, then, as to facts. Are they painful? Does the heart turn from them with loathing and disgust? If their detail be so revolting to you, what must the endurance of their realities be to the sufferer? Why turn from us, with the prayer, and permanent usefulness to the church and the world. Our brethren will not forget, that this is the voice against a system legalized by the statutes of the legitimate child of the N. H. Conference, and needs the fostering care of the mother, equally with her other child of larger growth at Newbury; and we Why does suffering humanity abroau so readily of cite your sympathies, and secure the cooperation of your untiring efforts for its removal, while evils at Those of our friends who live less remote from New Your untiring efforts for its removal, while evils at Those of our friends who live less remote from New Your University of the parent, according to their respective wants.— Market than from other Conference schools, we helieve, will find it for their interest to patronize New Market, in preference to any other, for several rea-

> 1st. They will save in expense of travelling. 2d. The expense of board and tuition is only about enough higher to counter-balance the extra travelling expenses to schools more remote. Then, in case of sickness, it is desirable to have a free and ready intercourse, by letter, or otherwise, between parents and

> 3d. There are opportunities for young ladies and gentlemen to rent rooms and board themselves, we presume to say, quite as cheap as at any other place. Quite a number of the students have adopted this

and the people in the place who take students to ong humanity? Are you not more anxious to promote board, pledge their best exertions to protect the mor-

wour own private interests, than the emancipation of millions? We make not these inquiries on account of the greatness of our own efforts in the cause. We fear they bear but a feeble proportion to the magnitude of its claims. But we must judge of the tree by In this connection, we notice an objection, which friends in these places, because many of them may meets us at every corner, and on some minds, exerts a controlling influence. "It is a political question." less expensive, than to any other of our Conference

The Winter term commenced on the 22d. The Spring term is to commence on the first Thursday in March next. We expect a goodly number of nev subject to Christian animadversion. Let error and scholars this winter, but a more general rally in the Terms for tuition, \$4 for common branches; and

for board in families, \$1 75, including washing, and a

South New Market, Nov. 28, 1838.

[From the Sabbath School Messenger.]

AN ADDRESS TO SABBATH SCHOOL CHIL-DREN. From the Methodist S. S. Convention for Boston Dis trict.

DEAR CHILDREN-The ministers, teachers an riends of Sabbath Schools, on Boston District, asas Christians have influence, they are responsible for sembled in Convention at Lynn, desire by this short the character of that government. They should go to the ballot-box and cast their votes, in reference to the supremacy of moral principle. What are the form. We love your precious and blood-bought the supremacy of moral principle. What are the questions of tariff or anti-tariff, sub-treasury or national bank, compared with the question of human as the small dust in the balance, as nothing, if we can

Do you think, dear little friends, of the unspeaka is morally wrong, can never be practically right. Of you possess—over millions of other children? Think the character and claims of those who ask for our of the Indian boys and girls—the children of the political patronage, we must judge as individuals, but red man of the west, eyen far away beyond the great in our capacity as Christiaus, we have to do with the morals of slavery. We believe that all, which conignorance of the children of South America—of some stitutes its essential elements, in part and in whole, is parts of that country you have seen marked by the utterly repugnant to the law of God, and the expositions of that law, given by Christ himself. It originates the same of the s ates in, and is perpetuated by violence. It feasts and wonderful part of the globe called Asia,—and think, fattens on the very crime, which inspiration men- too, of the poor little negroes in Africa, and in some tions as the primary cause why the deluge once overwhelmed a populous world. Not to mention the present misery it occasions, or the gloomy forebodings its continuance inspires, it takes away the lips and glowing hearts, into their ears; no pretty keys of knowledge, denies the Bible, shuts out the books tell them of heaven and immortality. They light of the gospel, and throws a huge barrier in the never heard about Jesus, and his wonderful love path of the missionary of the cross, who is divinely authorized to preach a pure gospel to all the world. them the sacred story of his death. Alas! they are And yet, because it has some political bearings, we must not touch it.

define the sacred story of his detail. And yet, because it has some political bearings, we must not touch it.

define the sacred story of his detail. And yet, because it has some political bearings, we must not touch it. So thought not the great Apostle of the Gentiles, kind teachers-your books-your ministers-your when he waged war upon vices wrought into the Saviour's mercy to you, and thus learn what the great very texture of the civil institutions of the age in God has done for you. O praise him, praise him,

But do you suppose God has given you all these backed by the bulls of the Pope, threatened him things for no purpose? Do you ever give away your with death? The principles he laid down, and which money for nothing? Oh no, you expect something he spent his life in establishing, were subversive both of religious and civil tyranny; and for their beneficial influence, the generations of all coming time, will require something of you for these favors. He expects you will be good and obedient.

Now, dear children, suffer us to persuade you to

become good. Oh! how it pains us, when we see Yet he entered not into political broils. 'The moral elevation he occupied, overlooked the storms, which with sin and idleness. Over such of you we drop

it is to be feared you will come to a bad end Our advice is, that you heed the voice of the Al-

[ Whole No. 479.

mighty, while you are yet young. He says to every scholar, "My son, give me thine heart." This means that you love him—that you prefer him to every body else, even before father or mother, or brother or sister. And where is the Sunday scholar who will not try

You must also obey him. Children cannot love God and be disobedient. You would not think that your school-mates loved you, if they always opposed your school-mates loved you and tried to make you angry by their your wishes and tried to make you angry by their ugly behavior. Neither can you be said to love God, while you oppose his laws and violate his commands. Always, therefore, obey God. Prefer obedience to him to money, or play, or idle company, or even to life itself. You must choose to do right always, and if you should be called to choose to disobey God or die, you must choose to die rather than commit a wrong, and your Divine Father will reward you. You must also obey your kind parents. They are God's watchmen over you; your guardian angels, appointed to watch over and provide for your wants. How much they suffer, and how hard they toil to make you happy. Yet, when you disobey them, you make them unhappy, and how very wicked must that child be, who gives a father or a mother pain. He is like the wicked Absalom, who almost broke his father David's heart. You know, dear children, how he was punished. He was caught by his head in the branches of a tree, and there he miserably perished. Beware, then, how you disobey your parents. Nor must you forget to love your affectionate teachers, your brothers and sisters, your play-mates, and indeed, if you are truly good children, you will try to love every body.

You must remember, too, that you will not always be children. Every day adds to your stature and age. Very soon, all the men and women you see and love, will lie low in the habitations of death, and you will be men and women. Your present time is given you to prepare for that period. Study, then, to be good children, and you will be good men and good women; but if you are bad children, you will, most likely, be bad men and bad women. What Sabbath scholar will not choose, then, to be good now, that he may grow up good? Nor will you always live in this world. You are immortal. The sky is your home. Angels are to be your companions. But to reach that glorious place, you must repent of all your sins, trust in the Lord Jesus Christ, and labor to do his will, or else fallen angels will be your companions, and wretchedness your condition. But we hope you will all try to meet us in glory, where we shall al

"Be free from grief and sin, With God eternally shut in." Which may God grant. Farewell.

For the Convention. F. P. TRACY, Committee.

DANIEL WISE, Lynn, Nov. 14, 1838.

ENCOURAGEMENT TO S. S. TEACHERS. We take the following interesting anecdotes from an Address of a Sabbath School Superintendent, published

in the Episcopal Recorder. Permit me, however, to read one or two instances which I think cannot fail to secure your attention and cause you to rejoice, that in this place, yea, that even in this church, there is such a powerful auxiliary for the enlarging of our blessed Master's borders.

At the foot of a lofty hill in the western part of our country, crowded to the summit with the richest verad cabin peeped out from amo encircling brushwood and straggling elms. A streak of smoke rolling up through the green trees was the only sign which met my eyes of its being inhabited. The sun was up, and over the deep blue heavens the thin clouds lay sleeping. It was at that time of day between sunrise and the full blaze of day. A stillness seemed to lie around the spot, and I felt an indescribable sensation as I drew near the house of mourning. I paused at the entrance. A low, murmuring sound stole upon my ear, and again all was hushed. I gently opened the door, and bent myself forward as it to ascertain unnoticed what was going on within. I saw at the first glance that death had been there. The apartment, on the threshold of which I now stood, was of the meanest construction; it was without a single piece of furniture that deserved the name. In one corner of it a dead body lay stretched out, very slightly covered with a tattered coat, and a cold feeling of horror ran through me, and I should probably have shruuk from any further investigation, if my attention had not been suddenly arrested by a sweet soft voice mingled with a low groan, something like a death rattle, that seemed to issue from the same apartment. I turned my head around and beheld a sight that chained me, as if by magic, to the ground. Oh,it was heart-thrilling to behold. On a bundle of straw a woman somewhat n years lay, apparently in the agonies of death. Near her head hung reclining in deep sorrow a beauiful little child. On one side a lovely girl about hirteen years of age knelt, a Bible clasped in her hin, slender hand, with which she was endeavoring o comfert her dying mother. I instantly recognized two of my Sunday-school children. The meeting was affecting. They had been without food for several days, and no kind friend was nigh to meliorate their bitter sorrows, none who could assuage the sufferings of the distressed family.

The mother died the next day, and exchanged her sorrows for pure peace, her habiliments of poverty for the garb of the just made perfect, yea, she breath ed out her soul in the triumph of that faith which her little daughter had taught her out of the Bible. The girls grew up to be respectable members of society, and one of them has been a teacher of a Sunday-school for several years.

Another. The Rev. Mr. -Sunday-school meeting, said: "If you had accom-panied me in a walk through this district two years ince, I could have led you to a house or rather a hovel not far from this spot, which was unfit to be the residence of man or beast. There you would have seen a widow with seven children in the rags of poverty, and with the impress of misery on their countenances, the room and its occupants scene of wretchedness seldom surpassed. If you will go with me to-morrow, I will show you the same house, but no longer a miserable tenement. Within you shall behold the same widow and the same seven children, but clothed in comfortable raiment, and peace smiling in their faces. The Sunday-school teacher has been there, and he has led them to that place of holy instruction. God has visited them in the plenitude of his grace, and five out of the seven give joyful evidence that they have passed from death

The work-shop has produced more great men, than the college hall, or the merchant's counting

#### Revivals.

FOR ZION'S HERALD. PELHAM, MASS.

Br. Brown: The Lord has remembered us once more in *Pelham*. The Church has been much awakened—cold and lukewarm professors have been revived, and some sinners converted. There is considerable seriousness among the people, and some are seeking earnestly the pearl of great price. We are laboring for a general revival of God's holy

In Belchertown, the Lord is reviving his work gloriously among the people. Several have already found the Saviour of lost men, and others are seeking redemption in his blood.

I learn that the prospects at Ware Village are very good. A few weeks since they were favored with ng revival, but for some reason the interest subsided in a measure; however, the Lord it ap-pears is passing through the place again. Last eveing, three found their way to the altar for prayer. May God ride forth in the chariot of his power, until all this region is visited with his salvation.

JAMES O. DEAN.

## WOODSTOCK, VT.

To the Editor of Zion's Herald : DEAR BROTHER: We are realizing a good degree of the peaceful presence of our Saviour in this vicin ity. A number have obtained salvation from sin, and during a few weeks past, ten have united with us on probation; others are inquiring the way to Zion, with a good resolution to go thither. Our prayer and class meetings, which are well attended, are truly refreshing. The penitents ladened under a sense of sin, have found their way to them, and have returned rejoicing that their names were written in heaven. That we may be soon favored with an extensive revival of pure religion in this place, is the earnest prayer of Your brother,

AMASA G. BUTTON. Woodstock, Vt., Dec. 1, 1838.

[From the Christian Advocate and Journal.]

ESPERANCE, N. Y. Dear Brethren: God is with us in this place; about 25 have found that Christ has power on earth to forgive sine. The work is still progressing. My worthy colleagues, Messrs. Osborne and Seage, are with us in the fulness of the blessing of the Gospel of Christ. The subjects, thus far, are from the old man of 70 to the child of 14. We are looking for a more glorious manifestation of the rich mercy of Jesus Christ. Our prospects are good in all parts of the circuit. To God be all the glory ! H. L. STARKS.

Yours, &c. Nov. 2.

GRANVILLE CIRCUIT. N. C. Messrs. Editors: We have had a good work on Granville circuit this year; I suppose about 300 souls have professed to be born of the Spirit in the bounds of our charge, and many, very many, are still inquir-ing what they shall do to be saved. Among those who have professed religion, we number a great many young persons, both male and female, now just stepping on the threshold of life, who promise great usefulness to the Church.

We feel much gratified in saying that the doctrine of the cross is exerting a happy influence upon the minds of the people in many portions of our work; but as there are still many slumbering upon the verge of ruin, our cry is, "O Lord, continue to revive thy work in the midst of the years;" for so long as we behold our fellow men in danger of eternal fire, there is a great anxiety to do all we can for their relief. The welfare of our congregations, the prosperity of the Church of Christ, are matters in which we feel JOSEPH GOODMAN. the deepest interest.

SPRING HILL, ALA. Dear Brethren: There is some good news from many places in the south this year. On Maringo circuit there have been about 25 conversions, and 160

added by letter and on probation, and times are still brightening. We are expecting a more general re-vival, but our want of preachers depresses us much. Will preachers of other conferences stand and see us struggle with our mighty load, and sink, and not reach a kind hand of help? Lord of the harvest, send forth more laborers! Yours, with esteem,

W. H. M'DANIEL.

MADISON C. H., VA. Dear Brethren: The Lord has visited Madison circuit, Va. Con, this year. About 110 have found redemption in the blood of Christ. Of this number 90 were converted at our camp meeting, held at Mount Zion meeting house in August. Christianity is rapidly advancing. Our beloved Church is appearing " as fair as the moon, and as clear as the sun." Her enemies are utterly confounded. It is the Lord's doings. His name be praised forever!

M. A. DUNN. Oct. 25.

SHARON, CONN. Dear Brethren: The Lord has been pleased to pour out upon the people of this charge the gracious influences of his Holy Spirit; between 40 and 50 profess to have "passed from death unto life," 37 of whom have been received on probation in the Methodist Episcopal Church.

Respectfully, WM. K. STOPFORD.

We copy the following interesting item of news from the "Family Visiter," a weekly paper published in Wetumpka, Ala., by our Efort Baptist brother Rev. J. D. Williams:—[South West. Ch. Adv.

"In Georgia, God is most miraculously reviving

his work in the Churches of all denominations. We have conversed with several of our townsmen who have witnessed this great work, and they speak of it as being the most extraordinary manifestation and display of convicting and converting grace that they had ever beheld. It spreads through a number of the middle and upper counties, and is not confined to any one denomination, age, or sex, embracing many of the most wealthy and talented citizens."

# Missionary.

[From the Christian Advocate and Journal.] A NEW MISSIGNARY STATION IN OREGON. To the Corresponding Secretary of the Missionary Society of the M. E. Church.

Rev. and Dear Brother in Christ,-We are happy in thus presenting to the board of managers an account of the commencement of a new station two hundred miles up the Columbia and one hundred above Fort Vancouver, near the great falls, usually called the Dalles. The measure was determined on last autumn; and we were then appointed to the performance of that work. Preparations were made during the winter, as far as our means would allow, and on the 14th of March we took our leave of our fellow laborers on the Willamette station, bearing with us their blessings and their prayers; and while our hearts still lingered with them, our light canoes bore us away on the flowing current of the beautiful

On the 16th we reached Fort Vancouver, and the next day, with two loaded canoes, manned by several men-six of them Indians-we proceeded up the Columbia. Our cargoes embraced some building materials, farming utensils, carpenter's tools, articles of

the fort the scenery changes. Hills and mountains rise on either hand in wild majestic grandeur. Our eyes gazed on their snewy tops till wearied with the , and then they for d relief in the still more pleasing sight of here and there a silver cascade falling from the overhanging rocks. Now a gentle

Aber ! C by

breeze, with a blanket for a sail, soon wafted us forward to the first rapids, which extend from three to four miles; and in many places our canoes were drawn up by a line. They terminate in the cascades, where there is a portage, one fourth of a mile, over which the Indians soon transported our goods and canoes. The river falls here but a few feet—not perendicular, but over a bed of ragged rocks, that break nearly the whole volume of water into foaming fury After leaving the cascades, we still gaze on a rude and broken landscape; but the mountains are not so ofty and the hills are more barren than below .-I wenty-five miles above this, we have a fine view of Mount Hood to the southward, distant thirty miles; large open plain intervenes, extending to the Co-

imbia on the north. On the 21st, seven days after leaving Willamette we reached this place. The location we have chosen is situated on the south side of the river, about four miles below the falls. Here a small creek empties into the Columbia. Its Indian name is Ho-iss. Near he mouth, on the eastern side, is Was-co-pane village, from which our station takes its name. Here is a beautiful prairie half a mile wide, extending from the illage, two miles above the river, toward the Dalles. Back of this, and parallel to it, at the elevation of heartfelt interest in the promotion of the cause of more than a hundred feet, is a valuable tract of ta- Christ, and the upbuilding of the Redeemer's Kingble land of nearly equal measure, and a similar tract, at a medium elevation, lies on the other side of the Hoss. Much of the soil is excellent; and, if necessary, may be irrigated at no great expense. The Ho-iss is a

leep valleys. These are covered with grass, and ornamented and enriched with oak and pine. From the hills we have an enchanting view of Mt. Hood and Mt. St. Helen, mantled in their everlasting snows —the standing monuments of the power of God. On the other side, the country is quite destitute of timber, and there is little on either side after leaving the not at all inviting, or convenient as a place of reli-Dalles. It is, however, an excellent grazing country. nd as such must become highly valuable at no very listant period. Why should not the ever-growing nterprise of the citizens of the American republic, brow its arm around these resources and carry them or confounding of doctrines. This work was comme has come that calls for something grand and noole from the people of the United States, in the imnediate settlement of this country.

But to return. The Dalles are the finest salmon ishery in the world, and are visited every year by large numbers of Indians from the surrounding country. Besides, about one thousand are constant residents in the vicinity. The snow remains but a few days, and the vicinity. The snow remains but a few days, and the vicinity. The snow remains but a few days, and the vicinity. The snow remains but a few days, and the vicinity. The snow remains but a few days, and the choristers of other churches, who animals require no feeding. The climate, in mild-nobly to our help, especially from the Congregation-nobly to our help. peas, and planted a few bushels of potatoes, having first prepared the ground with a spade and hoe. We have chosen a house lot and commenced purchasing building timber. The Indians appear friendly, and how apparent readiness to assist us, Should they do this, we flatter ourselves with the promise of a house the ensuing winter. But knowing, as we do the habits of the Indians generally, at present we can calculate for but little from them. Besides, the trans-portation of all our supplies from the Willamette setdement and Fort Vancouver, will leave but one of us here, one balf of the time. We have one Owyhee, ut a good laboring man could not be obtained, either from the Willamette or from Vancouver; at which place a gentleman candidly remarked that eight men, it least, should be employed to commence such station—a sentiment in which we most heartily conrur. The Indians have brought us considerable game and fish, and have received their pay in ammunition

fish-hooks, needles, flints, &c. On our arrival, a large number of them crowded to he shore to gaze at their new visitors. Some of them were wrapped in buffalo robes, some in deer skins, and others wore a shirt and trousers, or a shirt only, and some were quite naked. Many of their faces were quite black with smoke and dirt—having long been strangers to water. A few paces brought pronounced God's blessing on the people. Thus was us to their village. It contains about fifteen houses. They are built of cedar boards, and covered with the of the great Head of the Church. bark. Each occupies an area of about fifteen by twenty feet, with roofs a little elevated in the middle. for there was to be seen the ministers of the different The door is a low narrow opening through the wall, the smoke escapes through the opening at the top. Here the whole household mingle together. The erection of this house in their town. ovs naked-the men often so, and the girls and wo-

worship. Forty of them came together, and we spoke to them through an interpreter. They were Lord. attentive, and behaved with much decorum. The probably kept back through fear of the strangers.

Next Sabbath, April 1st, seventy-five were present nearly all men. The women at this season are abroad. obtaining a supply of roots among the surrounding hills. In a short ride, not long ago, we saw several of the half-starved creatures thus employed. They perform most of the drudgery, and are often treate with much severity by the men. Last Tuesday, the chief, whose name is Wam-cut-ta, returned from a trip down the Columbia, and in the evening he called o see us; when we told him why we had come to reside in his country. The next day, he hed a council with his people, which seems to have had a favorable result, for the day after he came out with a large party and assisted us in preparing timber for a house. The same day, a Walla-walla chief called on us and presented us a fine horse. Friday and Saturday he and his people gambled with Wam-cut-ta and house. I mink of and his people. Some did not engage in it; saying they [Communicated.] did not understand it, or that it was not good

On Saturday, the 16th, Bro. Jason Lee, our beloved superintendent, called on us, on his way to the United States, accompanied by Messrs. Edwards and Ewing.

Yesterday being Sabbath, he addressed the Indians About one hundred and fifty were present, who were all very attentive. Bro. Lee has crossed the river, and is encamped in sight on the other side, where the tent now glistens in the setting sun. We are going

over to take our leave of him. Dr. M'Laughlin has gone out with the spring exress, and will probably visit you at New York. We re busy in writing letters, and attending to many calls on every hand; so that we have but just time to throw in a Macedonian cry at the close of this communication. Our missionary work is now before us. We see, we feel it; but how shall we accomplish it? Is it an easy work? If any so judge of it, let them make good their boast. But they cannot do this, alas! The lapse of eighteen hundred years since the command went forth to evangelize the nations, finds three-fourths of our race on the dire verge of interminable ruin still, and shows that not a few erely have entertained the dangerous sentimentbut that it has prevailed to an alarming extent-postponing farther and yet farther the day of the world's poor. redemption. Do you, do any ask, whether the opinion is now cherished? We point you to the greatness of the work yet to be done, and the smallness of the expenses were \$48.50, leaving \$318.47 at the dispotent means to the end—to the six hundred missionn—sal of the Rev. Mr. Taylor. rics in heathen lands, and the receipts of your mis-

You might now have seen us winding our way tained by thousands of professing Christians! Let it close along the northern shore—here in a small bay, be banished from every heart! Let men and means there passing a projecting rock. Twenty miles above be called forth to do the great work. "Come over and help us" in Oregon. Who will come? Some who are cloquent in pleading the cause of missions? Some fatlers? Some young men, strong to labor? May the Lord "thrust out" many! The world is large, and the harvest is waiting for the sickle. Now is the time to labor. Look at the perishing million and go forth. Tarry not.

Resolved to glorify God our Saviour, and by all means to labor for the salvation of the dying red man, we remain truly and affectionately your obedient we remain truly and most sons in the Gospel of Christ,

Daniel Lee,

Wascopam, Oregon Territory, April 16.

MISSIONARY .- The other day, Miss Mary Jane Spear brought us a fine "Missionary Comforter, made by the Misses of the Bennett street Sabbath school, for the Oregon Mission. We sent twenty boxes of goods, including the Comforter, by the ship Fame. We are very glad that the people here, and even the children, remember the poor heathen, and the Missionaries who have gone to do them good .-S. S. Messenger.

## DEDICATION.

To the Editor of Zion's Herald:

DEAR BROTHER-Nothing is more delightful and gladdening to my soul, than to witness those noble and praiseworthy acts, which bespeak a deep and dom. It is, therefore, with the utmost pleasure, that I take my pen, to record some few things connected with the short history of the M. E. Church in this

aluable mill stream.

It was organized by the Rev. T. G. Brown, Sept. 6th, 1838,\*—then consisting of sixteen members. The following winter they were blessed with a gracious revival of religion, and forty or fifty were a their number. The house where they assembled to worship, having been the place of much contention, gious service, the brethren, though few, and not wealthy, entered upon the laudable and excellent design, of taking down this " Babel," and of erecting a new, neat and commodious house for public worship, menced the first of last August, and completed the 12th inst. Its dimensions are 36 by 46 feet. The 16th inst., this new house was dedicated to the worship of Almighty God. At the appointed hour, was filled with attentive bearers and worshippers though the time was not pleasant for the occasion. The services were conducted in a very interesting conducted the services, entered the house, proceeded to the altar and pulpit, and bowed in silent prayer, they sung that solenin anthem,

" Before Jehovah's awful throne." Br. F. Upham then gave out the well-adapted

hymn, "Behold thy Temple, God of grace."

Br. T. Ely read the following scriptures, viz., Kings viii. 22-55, Matt. v. 1-17. Br. J. Steele followed in a very appropriate address to "the throne of grace." The hymn,

" How beauteous are their feet,"

was given out by Br. T. Ely. We were then agree ably entertained for an hour, in listening to a sound. clear and cogent, discourse, founded on 2 John, 10. (If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed;) by Br. F. Upbam, who failed not to bring to view the fundamental doctrines of the gospel, as taught by Christ and his apostles. Br. T. G. Brown gave out the last hymn,

" How levely are thy tents, O Lord,"

and made the concluding prayer. The writer then

churches of the place, together with more or less of covered with a mat. The fire is in the centre, and their congregations, uniting in the consecrating ser-

Nearly half of the pews are sold. All are taken men but partially covered. Such are fadian houses up by proprietors, so there will be no debt to embar-and families—the wretched abodes of wretchedness—trass—the church or society. The members of this which we must constantly see, but are little able to youthful church have a good share of enterprise, believing in the use of right means. The Sabbath March 25th, the first Sabbath after our arrival, they School, Missionary, Abolition cause, &c., are not fornet us a short distance from the village, for religious gotten, though we cannot do but little at present, but are resolved to do what we can, heartily, as unto the

We trust all who believe in the efficacy of prayer, women and children did not attend. They were will "pray for us," that the great Head of the Church may own and bless our efforts to build up the king-Orleans, Nov. 22, 1838.

> \* We presume this is an error, but we have not the means of correcting it.

# GRAHAM BOARDING HOUSE.

The advocates of Temperance in all things, will find it much to their advantage to call at the Graham House, in this city, No. 23 Brattle street. They will here find an abundance of plain food, prepared in neatest and best manner. Order and quiet reign in this house, and it is really a desirable home for the weary traveller. Twenty-one varieties of food were served up at the Thanksgiving dinner at this house. Think of this, ye who talk about bran bread and water, and say Grahamites have nothing to eat .-

# AFFECTING SCENE.

A report of the - Sabbath School mentions very affecting scene connected with a mother and a laughter.

The daughter, during the past year, joined the Bible class connected with the school.—The first Sabbath she was deeply impressed on account of her sins. She attended the female prayer meeting of the class, and the exhortations there addressed to her were soon blessed in her hopeful conversion. On the next Sabbath, she came to the class conducting her mother, who was fourscore and six years old.

Since then, this aged mother hopes she has given herself to the Savjour. Her lamentation now is, that this was not done before; but she is resolved to do what is in her power to redeem the time.

What scene can be more affecting, than that of child who has just found her Saviour, conducting an aged parent to the same blessed friend .- S. S. Visiter.

The Philadelphia Observer states that the Third Pres bytery of Philadelphia now includes about thirty ministers, thirty churches, and torty-six hundred members.— Their charitable contributions last year amounted to nine teen thousand dollars, exclusive of supporting their ow

The amount collected at the Odeon, on Friday evening for the benefit of the Mariner's House, was \$366 97

It is stated that the average rate of travelling on the sionary societies; and the inference is irresistible, railroad from London to Birmingham, in England, is about that the baneful and delusive thought is still enter-thirty-eight miles an hour, exclusive of stoppage.

# ZION'S HERALD.

BOSTON, WEDNESDAY, DECEMBER 5, 1838.

We wish our Agents to bear in mind, in sending names of new subscribers, to write in full the Christian and surname. Also, in sending money for old subscribers, ing to live my three-score years and ten. I wish for it to state the name of the Post Office where the paper is sent. By so doing, they will greatly oblige THE AGENT.

We are informed by the Me. Weslevan Journal.

that Rev. Ephraim Wiley of the Me. Conference, who was stationed at Augusta, has been obliged, on account of ill-health, to leave his charge. His illness is occasioned by severe bronchitis, attended with spitting of blood. We understand that he has removed to Provincetown with the intention of spending the winter there.

Rev. S. G. Hiler, Jr., of Salem, has been lying ill, for a number of weeks, at Ipswich, whither he went to preach, and was suddenly taken sick. His disorder is typhus fever. For some time he was considered dangerous, but we believe is now slowly recovering.

DR. FISK .- In a letter to the editor, dated Nov. 23d. Dr. Fisk says, " My health, through divine mercy, is somewhat improved, although I am still mostly confined

## FEMALE RELIEF SOCIETY.

The Methodist Societies in this city have connected the suffering sick and poor, without any reference to their religious sentiments. Each member of the Society ered, and a collection taken up. The Societies have also monthly meetings, when the members engage in making garments for the poor, and in an interchange of thoughts relative to their relief. A board of managers is chosen of the Preacher's Aid Society, the Missionary Society and the Sabbath School Society, all together, and consecontribute to their relief.

The Society connected with Bennett Street Church. has, during the past year, paid out, generally in small sums, the sum of 179 dollars. Not much of this however is paid in money, but in wood, articles of clothing, food, &c. They also loan articles of clothing and bedding to the sick. They have seven regular pensioners, at one dollar per month.

The following letter received by one of the managers of the Bennett Street Society, is well calculated to interest the feelings of the benevolent heart. Its style is indicative of better days having been seen by the writer.

MADAM,-I find it has fallen to my lot to be obliged to solicit a little kindness. I have experienced so much of your goodness on a former occasion, that I take the liberty of addressing you at this time. My husband has been out of work for some weeks past, and is not able to been out of work for some weeks past, and is not able to obtain any situation, though he has tried at a great many places. The pay he received when he worked, was so small that we were not able to lay up any thing, and consequently we are now very poor. We are in want of wood at present, and though it is indeed very painful to our feelings, still we have thought it better to you with our situation. I trust no member of your family may ever know what a distressing feeling it is to be a stranger in a strange country, without any means of as-sisting himself. However, I know the earth is the Lord's, and I trust he will provide for us and for our babes. With a grateful remembrance of your kindness, I am, madam, respectfully yours, Saturday evening

SABBATH SCHOOL PRAYER-MEETINGS .- The second Sabbath evening in every month, has been recommended by the Sabbath School Convention of the Boston District, to be devoted to a Sabbath School Prayer-meeting. These meetings may be rendered additionally interesting, by devoting a portion of the evening to reading accounts of re vivals in Sabbath Schools, Sabbath School anecdotes, and accounts of the happy deaths of pious children. For such purpose, we recommend the following pieces, which appear in the last three numbers of the Herald. In November 21, a very affecting account of the sickness and death of Lydia L. Rice. In November 28, a short piece entitled " Scholars praying for their Teachers." And in the present paper, the account of the Sabbath School Love Feast at Lynn; also two pieces, the first entitled,

Our brethren in the ministry may rest assured, that half, or three quarters of an hour, devoted to the reading of such articles, will tend greatly to interest and increase the congregations at the Sabbath School Prayer-meetings, and rouse the members of the church to greater ac- ster," the striped pig! He died hard. The spirit withtivity in promoting the advancement of this blessed insti-

" Affecting Scenes."

A NEW TRIBUTE TO JAMES B. TAYLOR.

In 1825 a Memoir of James Brainerd Taylor, was prepared by Dr. J. H., and Dr. B. H. Rice. So much was the public pleased with this work, that six or eight editions have been called for. The object of the Memoir was "to assist young preachers and caudidates for the ministry in determining a question of very great import- To the Editor of Zion's Herald: ance." The New Tribute to his Memory, " exhibits to candidates for the Christian ministry, his religious character and example, as a model for their imitation." It contains his Diary and his Letters, which let the reader into Oregon, and having a moment of leisure, I thought it the heart of this lovely Christian.

These two books have been very much read and admired by devoted and conscientious Christians. The in-Judging from the past, I have reason to think that all do teresting fact, that Mr. Taylor was a firm believer in the doctrine of Christian perfection, as understood by our defreight; and hence there have been some old clothes sent

to my studies, having been busy fitting my room, &c., I coughed lightly, upon which there was a discharge of blood, so much so, that I called a physician. To whatever results it may lead, I am in no way distressed; on the contrary, I am raised in spirit. To die is gain. Was much blessed this evening. I have longed for a more devoted soul in living to God, and I hope that the coming session will find me more like Christ. In view of my session will find me more like Christ. In view of my condition, I was broken-hearted, and wept for the longing which I had to win souls for God. But the Lord's the girls may have some to practice upon. Where it is will be done. Heaven is a good place for the holy.

at College, on condition that he suspended application, as a mere relaxation. On this point he says,

I feel that I can put my cause into the hands of God, and leave myself at his disposal. Had a delightfully sweet and melting season at my devotions last evening. On Friday evening too, was most sweetly refreshed, while on Jesus I reposed. How calmily, and meltingly, and on Jesus I reposed. How calmly, and meltingly, and lovingly, I leaned on his bosom. I could say, my dear, dear Lord Jesus.

Threw myself on the bed and dropped asterp this after- doing business. noon. I awoke from a sweet dream. Thought I meeting of Presbytery. Dr. Spring prayed. My heart broke, and when I awoke, I was weeping with a heart full of intense love for the cause of the dear Redeemer. The savor of this dream was sweet and fragrant. " Awake, asleep, at home, abroad,

I'll lay me on thy bosom, Lord.'

November 18. Have had, at intervals, acute pain in my sides, during the week past. But the tendency has

heart has leaned on my Heavenly Father, and drawn my arms, as it were, around the neck of my dear, dear Lord Jesus. O, how sweet it has been to lie at his feet and weep and love!

God has made such discoveries to my soul, as I never expected, or dared to hope for, in this world. They are wonderful! wonderful! My body can hardly contain this immortal being which struggles within! I am willto finish my work, and mount away to Jesus.

He was finally compelled to relinquish his studies, and ourneyed to the South in Nov. 1828, where he lingered until the next March, when he died in much peace and holy triumph. In one of his last Letters he says,

"The peace of God which passeth all understanding, eeps my heart through Jesus Christ. Since I saw you, have not been a stranger to sweet baptisms. Their keeps my calm, dove-like influences leave within the soul, lasting solid peace."

The account of his sickness, which was borne with so much meekness and patience, and the account of his death and burial, will unlock the fountains of the head, and make the child of God, while he weeps over this af tecting " Tribute to his Memory," sigh for that ardent love which animated his breast.

#### PREACHER'S AID SOCIETY. Chicopee Falls, Mass., Nov. 16, 1838.

DEAR BROTHER KING-When I read, in the Herald for August 15, the report of the committee on the best means of raising funds for our benevolent institutions, I concluded to govern myself by its instructions; but when I came to converse with individuals on the expediency with them Female Benevolent Societies for the relief of the suffering sick and poor, without any reference to were thrown in the way, that I gave up the idea of form their religious sentiments. Each member of the Society ing a society, but purposed to get what I could by pripays a stipulated sum, we believe 50 cents annually. Once a year, generally in the autumn, a sermon is delivered to get what I could by pripays a stipulated sum, we believe 50 cents annually. Once a year, generally in the autumn, a sermon is delivered to get what I could by pripays a stipulated sum, we believe 50 cents annually. yearly, whose duty it is to visit the suffering poor, and quently should do but little or nothing for either. With out further delay, therefore, I laid the subject before a few brethren, who encouraged me by saying, "there is nothing like trying." Consequently, a constitution was prepared and presented to the church, and after a few words of explanation and incitement, the constitution adopted, the officers chosen, and between twelve and fit teen dollars subscribed. Subsequently our collector females, one being appointed for each class,) presented the claims of the society to the several members of their classes, and obtained a number of dollars more. Of what has been subscribed, we have collected \$16 67 which you will find inclosed in this letter. The residue I will forward as soon as I shall receive it.

BR. BROWN-I would thank you to lay Br. Kenney's communication before the readers of the Herald. To me it is very encouraging, and I doubt not, it will be to them. Pursuing the old way of doing business, he became convinced, that very little would be done for any good cause, but following the new plan recommended by the conference, he succeeded beyond his own expectations. Br. K.'s pledge was only five dollars. He will no doubt raise twenty.

Let our leading brethren abandon the pernicious notion, that there are but few in the church, who feel able or willing to patronize our benevolent institutions. Let them lay the claims of the church before all our people. Let them have a time for every thing, and every thing at the time. Let them have efficient committees, or collectors, and the nine thousand dollars our conference voted to raise, will be a practical demonstration, that Try is not conquered.

Affectionately, D. S. King.

Boston, December 1. HISTORY OF THE "STRIPED PIG."-Whipple & Damrell have published a small book, entitled, " The History of the Striped Pig." It is, of course, a satirical performance, giving the various mutations, and transmigrations of this singular beast-this four-footed animal of the trough: or, in other words, it describes the doings of the rum-party since the passage of the late wholesome license law. It is evidently written by a man of talents, and will well repay a perusal. The last chapter records "Encouragement to S. S. Teachers," and the second, the slaughter of the "striped pig." We copy a few lines

> We find the following touching obituary in the paper of Nov. 13th, published the morning after the election. Died yesterday, at the ballot-boxes, of delirium tre-mens, that wonderful beast, that "most delicate monin struggled desperately, and he seemed resolved not to depart this life. But when the bells tolled at 4 o'clock, he was no more!\* His friends are howling over his decease, some of them refusing to believe him dead, and others preparing to embalm his remains.

\* At 4 o'clock, in this city, the bells toll, when the ballot-boxes are all closed.

# LETTER OF REV. JASON LEE.

DEAR BROTHER-I have just read Br. Horton's an-

of it.

nouncement of what they intend to do for suffering humanity in his station, by preparing a box of clothes for might be well for me to say a word to our friends on the subject of preparing, and sending donations to Oregon. not consider the length of the voyage, or the price of nomination, has gained for him many admirers among us. which were not worth the price of their freight. I have While Mr. Taylor was parsuing his studies at New no doubt they were sent with the best of motives; but, Haven, preparatory to his entering the ministry, he was allow me to suggest the propriety of giving such things suddenly taken with bleeding from the lungs, or throat. to the poor at home, where there is no cost of freight, This was in Oct. 1827, his age being then 26. He says and of sending strong, substantial clothing to Oregon. Most of the clothing received previous to my departure Yesterday after dinner, when I was about to sit down was of light materials, thin calicoes, cottons, &c. These answer well for summer, but they are not sufficient for winter; especially for boys who have to be out, exposed some cloth, especially cottons, without heing made, that practicable, they should be packed in good new barrels, This attack interrupted his studies, which was a severe well headed up; for barrels are not only safer, but much trial to him. His physician was willing he should remain more convenient to transport in our canoes, than boxes. Let every barrel, or box, be accompanied with a regular and attended lectures, and applied himself to books, only list of all the articles contained in it, with the price of each article. Do not excuse yourselves from this, because it will make you a little trouble; but remember that to needed; and when the price is not marked, we have to guess at it, which is a very loose, and perplexing way of

There was a large quantity of old school books, and pieces of books, sent out—one or two of a sort, of which we could make no use. Whoever would wish to send school books, should send enough of a sort for a class, and then they will be useful.

I hope while the ladies are preparing clothes, that the shoemakers, and shoe dealers, will bear in mind that been to win my heart over to the Lord, and to chain my affections to the cross. It has done its kind office. My DECEMBER 5, 1838.

wish to have their donations sent; any who feel desirous to aid the work in this way, can be preparing May Heaven bless and prosper all and give them the means, and the that Gospel, to which they are so which has elevated them so much ab fellow creatures, and which they ju price, not only to Oregon, but to th Brethren, and sisters, and friends,

would have others do to you, wer

Boston, Nov. 28, 1838.

versed. I am, dear friends.

DEATH OF MINISTERS .- Rev. Jos N. Y Conference, died at Lawyervi aged 71 years. He was born in Ire to this country at the age of 24. H ing found by his daughter in his bed

Yours and the Heathe

respected as a gospel minister, and Rev. Robert Green died at Pittsfiel in the 74th year of his age. He w M. E. Church 50 years, 12 of which elling connection. His talents as spectable, and his sermons sound he drew near the close of life, his creasing lustre. His confidence in was unwavering, and he left the w

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20th. He was spiritual and useful, a ful and triumphant. Rcv. Wm. Pool of the Erie Confer county, N. C., Sept. 11th. His disc sumption, he took by swimming ac an appointment for preaching. He benefit of his health. Although

died full of faith and the assurance WESLEYAN UNIVE We have received the catalogue the current year. The present num Seniors,

> Juniors, Sophomores, . . . Freshmen, . .

Making a total of . This is a gain of 17 on the preced We make the following extracts f

the information of our readers in ge Examination .- There is an An nation at the close of the Collegiate the several classes are examined in which they shall have attended d Year.
The examination will be conducted to the examination will be approximated to the examination will be conducted to the examination will be conducted to the examination will be examinated to t

of a Committee of literary gentlem Faculty; who, at the close, will de each student, and advance him or a proper.

Public Performances.—Junior E.

Wednesday in April—Senior Exh Wednesday in November. Commencement.—On the first W which is also the Commencement Term.
Terms and Vacations .-- The Co

ed into two Terms. The VACA weeks commencing on the Wedne Christmas. 2. Four weeks immediately mencement.

Expenses — Tuition Fees are p struction given to each scholar, a Term, or \$12 per annum for each vided, however, that no student wil

\$15 per term, or \$30 per annum—or \$48 per annum. The average tations will be three, which at amount to Room rent, from \$4 50 to \$6 av Board in Commons, \$1 75 per we Washing, Fuel, and Lights, about

Use of Library, . . General repairs-sweeping, &c.,

Amount per year. The occupants of each room are able for any damage done to their society fees, books, &c., will vary and circumstances of the student. are earnestly advised that young very little need of pocket money would be much the safest for the the parent or guardian, and altoget versity, to commit the funds of the dent or one of the Professors, wh wants, and discharge their bills, for mission will be charged. Each 5 who live in town, will pay to the mencement of each Term, five doll will be switch bins at 25 caps. will be credited to him at 25 cent said amount of five dollars is exhau dent leaves the Boarding Hall be

exhausted at 25 cents per week, perquisite of the Boarding-Hall; to leave College. And when the St the Hall, the whole will be a perq Payments.-The College bills a of the Term, and must be regularly secured for each preceding term, he admitted to the instructions of t Student can be received for less t will be held responsible for their present or absent, until they are from the University. For the info have subscribed Scholarships, it st Clergyman's Schölarship is available

THE OREGON M Whatever relates to this mission deep interest to our readers, and w selves of every opportunity to kee state. We make the following exnian of November. The first is fr Miss Smith, a teacher in the M

father, dated Fort Vancouver, Apr "I hardly know what to write, the spect to them, I will, however, sa the most inoffensive, as well as i people imaginable. Indeed, we and forests with as much careless were surrounded by insects only were surrounded by insects only dence we leave our doors and win admit numbers of them into our tomahawks, and knives in their ha tribes are considered the most ina Even other tribes, if reproached reply that they are not Kallapooys

ing to work, however, when they no food, and are pleased with a The coming summer, Mr. Leslie it them in the agricultural departum men and improved land for that p of their labor is to be their own. with the project, but will, it is li

leaned on my Heavenly Father, and drawn my it were, around the neck of my dear, dear Lord D, how sweet it has been to lie at his feet and l love!

as made such discoveries to my soul, as I never l, or dared to hope for, in this world. They are ul! wonderful! My body can hardly contain ortal being which struggles within! I am willre my three-score years and ten. I wish for it I may preach the gospel. But I shall be happy my work, and mount away to Jesus.

as finally compelled to relinquish his studies, and d to the South in Nov. 1828, where he lingered next March, when he died in much peace and mph. In one of his last Letters he says,

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## PREACHER'S AID SOCIETY.

Chicopee Falls, Mass., Nov. 16, 1838. BROTHER KING-When I read, in the Her-BROTHER KING—When I read, in the Heraugust 15, the report of the committee on the best traising tunds for our benevolent institutions, I ed to govern myself by its instructions; but when o converse with individuals on the expediency nizing the first society proposed in the report, Preacher's Aid Society, so many obstructions rown in the way, that I gave up the idea of formiets but numbered to get what I could be reightly but numbered to get what I could be reightly but numbered. riety, but purposed to get what I could by pri-pliciting subscriptions, and by this means, if no deem my pledge. But the month of September, rt of October passed away, and left me without a the worn out man of God, the widow and the I saw, by this course, I was bringing the claims Preacher's Aid Society, the Missionary Society, Sabbath School Society, all together, and conse should do but little or ner delay, therefore, I laid the subject before a thren, who encouraged me by saying, "there is like trying." Consequently, a constitution was f explanation and incitement, the constitution was the officers chosen, and between twelve and fif-llars subscribed. Subsequently our collectors one being appointed for each class.) presented as of the society to the several members of their and obtained a number of dollars more. Of what n subscribed, we have collected \$16 67 which I find inclosed in this letter. The residue I will

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Affectionately, D. S. KING.

m, December 1.

ORY OF THE "STRIPED PIG."-Whipple & I have published a small book, entitled, " The of the Striped Pig." It is, of course, a satirical ance, giving the various mutations, and transmi of this singular beast-this four-footed animal of igh; or, in other words, it describes the doings of party since the passage of the late wholesome law. It is evidently written by a man of talents, well repay a perusal. The last chapter records ighter of the "striped pig." We copy a few lines

and the following touching obituary in the papers . 13th, published the morning after the election.
yesterday, at the ballot-boxes, of delirium trewonderful beast, that " most delicate monthe striped pig! He died hard. The spirit withggled desperately, and he seemed resolved not to this life. But when the bells tolled at 4 o'clock, he more!\* His friends are howling over his decease, f them refusing to believe him dead, and others ng to embalm his remains.

4 o'clock, in this city, the bells toll, when the bales are all closed.

LETTER OF REV. JASON LEE.

Editor of Zion's Herald :

R BROTHER-I have just read Br. Horton's anement of what they intend to do for suffering huy in his station, by preparing a box of clothes for n, and having a moment of leisure, I thought it be well for me to say a word to our friends on the t of preparing, and sending donations to Oregon. ng from the past, I have reason to think that all de onsider the length of the voyage, or the price of t; and hence there have been some old clothes sent were not worth the price of their freight. I have ubt they were sent with the best of motives; but, me to suggest the propriety of giving such things poor at home, where there is no cost of freight, of sending strong, substantial clothing to Oregon. of the clothing received previous to my departure, f light materials, thin calicoes, cottons, &c. These er well for summer, but they are not sufficient for er; especially for boys who have to be out, exposed e drenching rains of our rainy seasons. I would, fore, suggest to our friends the propriety of expendalf of their money for good strong coarse woollens, h will be most acceptable. It would be well to send cloth, especially cottons, without heing made, that girls may have some to practice upon. Where it is icable, they should be packed in good new barrels, headed up; for barrels are not only safer, but much convenient to transport in our canoes, than boxes. very barrel, or box, be accompanied with a regular all the articles contained in it, with the price of rticle. Do not excuse yourselves from this, because I make you a little trouble; but remember that to et this, will subject your missionaries to a great deal rouble than it will you to do it. We are obliged ter some of these things for other things which are d; and when the price is not marked, we have to

at it, which is a very loose, and perplexing way of ere was a large quantity of old school books, and of books, sent out-one or two of a sort, of which ould make no use. Whoever would wish to send books, should send enough of a sort for a class,

en they will be useful. pe while the ladies are preparing clothes, that the akers, and shoe dealers, will bear in mind that trong shoes for boys, girls and men, are a very nearticle in the winter. We hope in a short time ble to announce to our friends the place where we

Yours and the Heathen's till death,

DECEMBER 5, 1838.

ing found by his daughter in his bed-chamber, in a dying condition. He was a faithful and consistent Christian, respected as a gospel minister, and by all beloved.

Ren Robert Green died at Pittefold Many Sept 26th.

Ren Robert Green died at Pittefold Many Sept 26th.

Rev. Robert Green died at Pittsfield, Mass., Sept. 26th, Rev. Robert Green died at Pittsfield, Mass., Sept. 26th, in the 74th year of his age. He was a minister in the M. E. Church 50 years, 12 of which he was in the travelling connection. His talents as a minister were respectable, and his sermons sound and instructive. As the drew near the close of life, his piety shone with ingreasing lustre. His confidence in the merits of Christ garged.

20th. He was spiritual and useful, and his end was peaceful and triumphant.

Rev. Wm. Pool of the Erie Conference, died in Lincoln county, N. C., Sept. 11th. His disease, which was consumption, he took by swimming across a creek to attend an appointment for preaching. He was travelling for the benefit of his health. Although among strangers, he died full of faith and the assurance of hope.

WESLEYAN UNIVERSITY.

We have received the catalogue of this institution for the current year. The present number of students is: Seniors, Juniors,

Sophomores, . . . . . . . 46 Freshmen, . . . . . 49 Making a total of . . . 152 This is a gain of 17 on the preceding year.

We make the following extracts from the catalogue, for the information of our readers in general: Examination .- There is an Annual Public Examination at the close of the Collegiate Year; at which time, the several classes are examined in all the branches to

which they shall have attended during the preceding The examination will be conducted under the direction of a Committee of literary gentlemen appointed by the Faculty; who, at the close, will decide on the merits of

each student, and advance him or not, as they may think Public Performances.-Junior Exhibition, on the third

Wednesday in April-Senior Exhibition, on the first Wednesday in November.

Commencement.—On the first Wednesday of August, which is also the Commencement of the first Collegiate

Terms and Vacations .-- The Collegiate year is divided into two Terms. The VACATIONS are: 1. Eight weeks commencing on the Wednesday next preceding Christmas. 2. Four weeks immediately preceding Com-

Expenses.—Tuition Fees are proportioned to the instruction given to each scholar, at the rate of \$6 per Term, or \$12 per annum for each daily recitation—Pro-\$15 per term, or \$30 per annum-nor over \$24 per term, first story in the Tales in Prose, is a deeply pathetic reor \$48 per annum. The average number of daily recilation. As soon as we can find room, we shall give it in will be three, which at \$12 per annum, will the Herald.

Amount per year, . \$139 25 The occupants of each room are made strictly accountable for any damage done to their room. Pocket money society fees, books, &c., will vary according to the habits and circumstances of the student. Parents and guardians are earnestly advised that young men at college have very little need of pocket money; and, in general, i would be much the safest for the student, cheapest for the parent or guardian, and altogether best for the Unimit the funds of the students to the Presi one of the Professors, who will attend to their wants, and discharge their bills, for which a small commission will be charged. Each Student, except those who live in town, will pay to the Steward, at the Commencement of each Term, five dollars in advance. This will be credited to him at 25 cents per week, until the said amount of five dollars is exhausted. Or if the Student leaves the Boarding Hall before the said Term is exhausted at 25 cents per week, the balance will be a eave College. And when the Student doe the Hall, the whole will be a perquisite of the Boarding-

Payments.-The College bills are payable at the close will be held responsible for their tuition fees, whether

# THE OREGON MISSION.

Whatever relates to this mission, we conceive to be of deep interest to our readers, and we therefore avail ourselves of every opportunity to keep them advised of its nian of November. The first is from a letter written by Miss Smith, a teacher in the Mission family, to her father, dated Fort Vancouver, April 10th, 1838.

"I hardly know what to write, there is so little of novelty connected with a mission to the Indians. In respect to them, I will, however, say, that we find them the most inoffensive, as well as indolent and degraded People imaginable. Indeed, we go about the prairies and forests with as much careless indifference as if we were surrounded by insects only. With entire confidence we leave our doors and windows unfastened, and mbers of them into our houses, with muskets, to be their and some and improved land for that purpose. The yasem pleased with the project, but will, it is likely, fancy they must tomahawks, and knives in their hands. The Kallapooya

wish to have their donations sent; and in the meantime, any who feel desirous to aid the glorious missionary work in this way, can be preparing their offerings.

May Heaven bless and prosper all the friends of Jesus, and give them the means, and the disposition, to send that Gospel, to which they are so deeply indebted—which has elevated them so much above millions of their fellow creatures, and which they justly prize above all price, not only to Oregon, but to the ends of the earth. Brethren, and sisters, and friends, do to others as you would have others do to you, were circumstances rewould have others do to you, were circumstances reward. I am, dear friends,

Your and the Hostban's till death. Yours and the Heathen's till death,

Jason Lee.

Boston, Nov. 28, 1838.

Death of Ministers.—Rev. John Finnegan of the
N. Y Conference, died at Lawyerville, N. Y., Aug. 14th,
aged 71 years. He was born in Ireland, but emigrated
to this country at the age of 24. He died suddenly, being found by his daughter in his bed-chamber, in a dying
my death of the country at the age of 24. He died suddenly, being found by his daughter in his bed-chamber, in a dying
my death of God.) Mican tum-tum wake cloosh mican wake
clatamay Sakalatie. (Your heart good you
food.) Mican tum-tum wake cloosh mican tale to God.) Mican clatamay sayyah; hiyas wake cloosh
Schochen. (Go ye great way off; very bad devil.)
Sakalatie mamoke tum-tum cloosh. (God make heart
good.) Wah-wah Sakalatie. (Speak to God.) Sakalatie
mamoke hiyas cloosh mican tum-tum. (God make
very good your heart.) Hiyack wah-wah Sakalatie.
(Quick speak to God.) This is a specimen of my
preaching, and poor as it is, I have been gratified by seeing

we have also been kindly furnished with the following sentences in the merits of Christ was unwavering, and he left the world with a full and blessed hope of a blissful immortality beyond the tomb.

Rev. Wm. Diefendorf died at Sharon, N.Y., Sept. 19th, aged 53 years. He was once a deacon in the Dutch Reformed Church; but having experienced religion, pioned the Methodist Church, and soon received a license to preach. In the capacity of a local preacher, he labored with acceptability, fidelity and success.

Rev. Joseph Dolby died in Frederick county, Va., Oct. 18th, aged 72 years. He was a local preacher 40 years. He lived uprightly and died in peace.

Rev. Absalom D. Fox of the Kentucky Conference, died at Middletown, Ky., Nov. 2d, aged 44 years, having been a preacher 17 years. He was a plain, zealous and useful man of God. His afflictions were severe and protracted, but his end was peaceful and happy.

Rev. Isaae Haines of the Illinois Conference, died Sept. 20th. He was spiritual and useful, and his end was peace-

FOR ZION'S HERALD. PENITENCE AND PRAYER.

Now I bend the heart and knee, Now will I confess to Thee! O God of purity, the base In thought, can never see thy face. The spotless lustre of the skies Is viewed not by adulterous eyes. The sensual wish, the low desire May never to thy courts aspire. How can the bosom that's impure, Thy awful scrutiny endure?

If thy sweet heavens are unclean. And starry seraphim are seen Glittering in folly, as with Thee Compared, what in thy sight are we! Rather, I ask, and what am I-Too vile to live, too base to die-Whose every thought is steeped in sin, Who have thy enemy within, Who drink of guilt like water, who Wonder, and love to wonder too!

I do beseech thee, check this fire That burns to lowest hell; inspire My heart, (if I thy love have known,) Once more with love :- make me thine own. Let not the adversary sift My soul as wheat; but do thou lift My feet from out the horrid clay, And set me in the narrow way, Safe on the Rock of Ages. Then Thy grace I'll show to erring men; And wanderers, taught to hope by me, The chiefest, will return to thee.

MARY HOWITT'S TALES IN PROSE AND VERSE .-These books have their origin in the laudable efforts that no student will be charged less than blend with that instruction, innocent amusement. The

Thoughts of heaven! from his joy beguiled, They come to the bright-eyed, playful child; To the man of age in his dull decay, Bringing hopes that his youth took not away; To the wo-smit soul, in its dark distress, As flowers spring up in the wilderness ;-Like the light of day in its blessed fall, Such holy thoughts are given to all!

Both books are embellished with engravings. Published Weeks, Jordan & Co.

LECTURES ON UNIVERSALISM .- We stated once before, that McClure's Lectures on Universalism, have proved a greater thorn to the Universalists. than any book of such humble pretenzions, and not strictly argumenta-

The present edition, which is the fourth, is published by Crocker & Brewster. Buy it and read it; and if you have a Universalist neighbor, lend it to him. You will perquisite of the Boarding-Hall; unless he is excused to find, if he is a candid man, that he will be surprised at ot enter the folly and inconsistency of his own doctrine.

THE CITY ELECTION .- We merely stated last week. of the Term, and must be regularly paid, or satisfactorily secured for each preceding term, before the Student can be admitted to the instructions of the following term. No Student can be received for less than one term, and all city of Boston, every one of whom should be pledged to present or absent, until they are regularly discharged from the University. For the information of those who have subscribed Scholarships, it should be stated that no have subscribed Scholarships, it should be stated that no have subscribed Scholarships and sold needs to be an empty threat;

And all their golden dreams of bright success, Passed away; leaving not a wreck behind."

They are at present very humble, and well may they be. They peremptorily refused to enter into any com-We make the following extracts from the Orego- promise with the Amory Hall, or Temperance Party. The con-equence was, that at the second election, the latter party gained 400 votes, while the " Striped Pigs" lost 800; making a difference of 1200 votes! The 20 representatives chosen were on the Amory Hall ticket, without which they could not have been elected.

THE YOUNG HUSBAND .- Dr. Alcott has at length completed his series of Family Books, by presenting the public with the " Young Husband." Published by Geo. W. Light, No. 1, Cornhill.

Upon the appearance of the " Young Wife," we gave the Doctor a hint, that, the world was full of books in-

member that a book of general directions on this subject, would be of little value, for it has been said many thousand times, that a husband should be a good husband, and sand times, that a husband should be a good husband, and a wife a good wife; but what does this amount to? On this subject a style which descends to particulars, is just what is wanted; and that which is redundant to one class of readers, may be considered indispensable by another.

by every one who ever expects to sustain that relation. Many wives have been presented by their husbands, with the "Young Wife." On the principle that "one good turn deserves another," suppose now these ladies Don't be offended, gentlemen, if they should, for it is as is a sorry business. much the duty of the wife to seek the good of the husband, as it is the duty of the husband to seek the good of the wife.

Rev. Jason Lee visited this city last week, accom-

panied by one of the Flat Head Indians. He came on Monday, and left the following Friday. Owing to the shortness of the notice which we had of his intended vist, and the hurry of business always attendant upon the first part of Thanksgiving week, and likewise to the circuisers to break up the factories, and also suggests neeting was held. He will visit Boston again, and probably spend a week or two, when public meetings will no loubt be held in various churches. If he is invited, he may visit also, some of the largest stations in the Conference.

The Indian whom Br. Lee has brought with him, ap- owners for the expedition. pears intelligent. He can speak and read English, and is fond of books, especially the Bible and religious books.

We hope a fire will be kindled among us in behalf of the Oregon Mission, by the visit of Br. Lee, which will plpe, and occurred during the morning service, when the never burn dim until the whole race of Indians is converted to God; indeed, not until the whole world is.

Universalism Examined and Refuted. By REV. LUTHER LEE.—Rev. D. S. King has just received full supply of this valuable work.

In a late number of the Trumpet, the editor, in a no-gallons of watery fluid drawn from him, by actual meastice of this work, recommends Universalists to read it. urement. We hope they will. We rejoice at this indication on the part of the editor of the Trumpet, of emerging from the darkness and error in which he has been so long buried. cruise off the coast and relieve vessels. As he seems to be desirous that Universalists should read

Mr. Lee's work, will he have the goodness to state in his

Snow fell to the depth of a foot in Buffalo, on Monday

Mrs. Lee's work, will he have the goodness to state in his next paper, that it can be had in any quantity of D. S. King, 32 Washington St., and as he sometimes sells

THE WESLEYAN ACADEMY .- The Catalogue of this ed at the Suffolk Bank, except those of the Rhode Island flourishing Institution for the Summer and Fall Terms of Central, at East Greenwich 1838, has just come to hand. The total number of students is 379, being 216 males and 163 females. This is an increase of 246 over the preceding Winter and Spring Governor elect of the State of Illinois is dead. an increase of 246 over the preceding Winter and Spring Terms. We perceive there are students from each of the New England States, from New York, Pennsylvania, New Jersey, Ohio and Illinois; also from England, Ireand and the Isle of Malta.

following change of the terms and vacations of this In- eighty-six dollars each, for the year commencing with that stitution Terms and Vacations .- Hereafter the Academic year

will consist of three instead of four terms, -each of fif-The WINTER TERM will commence on Wednesday, December 12th; the Spring Term on Wednesday, April

The Spring Term will be preceded by a vacation of two weeks, and the Fall Term by a vacation of four No. 136 Hanover St., Boston. ISAAC HARDING.

MRS. GOVE'S LECTURES, we are requested to state. will be delivered on both Wednesday and Friday evenings, until the course is finished. She wishes to get through in this city as soon as possible, in order to comply with a pressing request to visit New York city, and repeat her lectures there.

We learn that Mr. Jabez Pratt has been appointed by the Governor, Coroner for the County of Suffolk, in the place of Prince Snow, deceased.

# General Intelligence.

The License Law .- Great anxiety is felt throughout the Commonwealth, to ascertain the sentiments of the present Legislature, with regard to the License Law.—
We are happy to assure our readers, that from the most accurate calculation which can be made, about three hundred members of the House of Representatives, ou of five hundred, are believed to be in favor of sustaining the Law; others may be found of the same opinion. O the Senate, it is calculated that from two thirds to three fourths will sustain the Law. Temperance men, therefore, have nothing to fear, from Legislative action the or any future year, in good old Massachusetts .-

rendered to the military, under the command of General Aitchison, who, with three thousand men, made his appearance before the town of Far West, the county seat of Caldwell county, where the Mormons were entrenched.
Upon their approach the Mormons hoisted a white flag, which was shot down by Capt. Bogard, but was immediately replaced. General Aitchison then sent in a message, with a view to learn their wishes and intentions when six of the leaders avowed their willingness to su ender, in the expectation that the Mormons would be unharmed. The surrender was accepted, and the individuals put under guard. Their names are, Joseph Su ydney Rigdon, George Hinkle, Lyman Wight, Perley P. Pratt, and Mr. Knight. The Mormons assembled at Far West comprised 600 men under arms. Of this number, a small body of 150 retreated, and pursued their way

to the northern frontier. It is reported, that subsequent to this surrender, a number of the Mormons were set upon and murdered. Ac-counts which are now received, tend to show that these poor deluded Mormons are a persecuted people, "more sinned against than sinning," in the matter of this war— that they have merely resisted acts of oppression, which goaded them to desperation. Their great error appears to have been in settling down on some of the richest lands in the State, and that in defence of their right to them, gainst the avarice of others, they were forced to take up arms .- Mer. Jour.

Accident from the use of Charcoal .- On Sunday mor ning last, two persons in the employ of Mr. Whitney, the contractor in Commons at Harvard University, were found insensible, from the imprudent use of charcoal in an open furnace, in the room in which they slept. It appears that they retired about 10 o'clock the preceding night, taking with them a pan of coals from the fire, the carbonic acid gas from which had entirely overcome hem, before they were discovered in the morning. They them, before they were discovered in the manner remained all day entirely insensible, though all possible remained all day entirely insensible, though all possible recovery. Monday means were resorted to for their recovery. Monday morning, however, one of them had recovered his senses, and is now convalescent. The other, a young man, named Goodwin, was considered yesterday morning without ope of recovery .- Advertiser.

Mahan Acquitted — The N. Y. Journal of Commerce of Thursday last, brings us the gratifying intelligence, that the Rev. Mr. Mahan, of Ohio, who was indicted by the Grand Jury of Mason County, Ky., on a charge of having assisted in the escape of slaves from their masters,

particulars under a general head. These heads have been published in the Herald in the advertisement of the book, so that it is not necessary for us to copy them.

Those who object to the Doctor's style, as being too diffuse, and burdened with redundant matter, should remember that a book of general directions on this subject.

The Ohio 74, is now lying at the entrance of Buttermilk Channel, on the eve of her departure for the Mediterranean. The measurement burthen is 1992 tons, and her draft of water is 25 feet. Her canvass for a single suit of sails covers a space of very nearly equal to two acres. She carries 102 guns, viz: 34 42 lb. carronades on the related deals of the sails covers a space of very nearly equal to two acres. She carries 102 guns, viz: 34 42 lb. carronades of the related of the sails covers a space of very nearly equal to two acres.

off one of his ears, close to the head, and also abo We confess ourself highly pleased with the work. It inches of his tongue. A reward of TWENTY-FIVE dolought to be read by every husband, young or old; and lars is offered for the detection of the perpetrator.

The emigrating Cherokees were suffering severely from sickness, as late as Oct. 10, at McMinusville. Dr Butler, one of their physicians, computes that 2000 out of the 16,000, or one-eighth of the whole number, have died since they left their homes and began to encamp for resent their husbands, with the "Young Husband." emigration in June last. The whole of this Indian affai Officers Coolidge and Clapp arrived in this city on Sat-

> arrested in Philadelphia, and Barnes and Abbey in New The Liberia Herald represents the slave trade to be

unstance that his visit was upon business, no public acquiring actual possession of the territory in the inteeeting was held. He will visit Boston again, and prob-The brig Oberon was chartered by the Maryland State

Colonization Society, and sailed from Baltimore for Liberia, on Thursday, 22d ult. Drs. McDowell and McGill were on board, together with fifty emigrants, about thirty of whom were liberated slaves, equipped by their former The Orthodox Congregational Church in Sharon was

congregation were assembled. Shocking .- On Thursday afternoon, a daughter of the Rev. Ebenezer Gay, of Bridgewater, about nine years old, was so dreadfully burnt by her clothes taking fire, that

she survived but a few hours. A man recently died in Dover, Vt., who had been

The underwriters in Philadelphia despatched a pilo

inches on the 8th ult.

The Grand Jury of Philadelphia have presented as nuibooks, will he also become an agent for its sale? Terms sances, grog-shops, beggars, pedlars, prostitutes, dogs, liberal. The bills of all the Rhode Island Banks are now receive

Death of Gov. Carlin .- The Chicago Democrat, of

CHARTERED FUND.

The Annual Conferences of the M. E. Church, commencing with Georgia Conference, the 11th Dec., 1938, Our readers will please take particular notice of the will draw on me, as treasurer of the Chartered Fund, for A. A. BROWN, Tr.

Philadelphia, Nov. 20, 1838.

It is requested that those who gave pledges for certain sums of money for the benefit of the Camp meeting Grove, in Eastham, would immediately redeem said

10th; and the FALL TERM on the third Wednesday in Let it be remembered, that thirty days was the full extent agreed upon for said redemption.

Said money was to be paid over to the subscriber, at

> FOUR DAYS MEETINGS. We have appointed a Four Days Meeting in New Bedford, Elm Street Church, to commence Dec. 17. Brethren in the ministry and membership are respectfully invited to attend.
>
> I. Bonney.

A Four Days Meeting will be held at the Methodist E. Church, in Worcester, to commence on the evening of the last day of the year, with a watch-night. Brethren in the ministry are respectfully requested to attend.

Worcester, Mass., Nov. 17, 1838.

New B

There will be a Protracted Meeting in South Truro, to commence January 22, 1839. Brethren in the ministry and membership are respectfully invited to attend. THOMAS DODGE.

South Truro, Nov. 13, 1838.

COMMUNICATIONS.

O. R. Howard—R. Livesey—C. L. McCurdy—J. O. Dean (sent in a hurry)—J. Smith (the books were sent)
—M. Chase—S. Cushing (2 letters: you can have the same work in 1 yol. for §3: in 2 vols. it will now be five or six dollars)—R. Spaulding (shall have them in a days)—E. B. Worthen—J. S. Ellis—J. L. Bell—L. days)—E. B. Worthen—J. S. Ellis—J. L. Bell—L. Fisk
—W. Taylor (we have not credited the money)—T. W.

Louis papers that the Mormon war has been brought to a
conclusion—and the leaders of the Mormons have sur
(right)—J. Mason—J. Scudder—E. Mason—N. Martin— F. P. Fletcher—J. R. Redding—B. Stow—T. Dodge—G. W. Baker—J. Mudge, jr.—J. S. Buckingham—W. Gove—Luke Newton—I'. Ellis—H. P. Hoyt—S. Norris -B. C. Phelps-J. Howard-I. Bonney-J. G. Dow

All orders for books have been answered as directed, to date. Rev. C. D. Cahoon, two boxes by Mr. Felch.

# MARRIED.

In this city, on Thanksgiving evening, by Rev. Mr. Stow, Mr. Nathaniel A. Virgin to Miss Matilda Burnham, both of this city.—Mr. Gilbert G. Wilder to Miss Susai P. Cobb.—Mr. John C. Pratt to Miss Maria L. Russell -Mr. John Barnes to Miss Sarah Ann Locke .- Mr. Al-On Thanksgiving morning, at the church in Baldwin place, Mr. James L. Jones to Miss Esther, daughter of

Mr. Parker Emerson. In Chelsea, 28th inst, by Rev. J. Brackett of Charles town, Mr. Abner Smith, Jr. of Boston, to Miss Nancy Belcher of Chelsea. On the 29th, by the same, Mr. Joseph Burrill, Jr. of Chelsea, to Miss Charlotte S. Payne,

of Needham. Also, Mr. Willard Danforth, of Charles town, to Miss Mary Burrill of Chelsea. In Hingham, by Rev. S. Puffer, Mr. Lewis Beal, of Hingham, to Miss Rachel B. Beal of Cohasset.

In New Bedford, Mr. Jonathan W. Ellis of Hanover, to Miss Meribah H. Tallman of New Bedford.

In Oxford, by Rev. T. W. Tucker, Mr. Rufus Scott of Oxford, to Miss Eunice Corbin of Webster. In Hanover, Mr. Joseph R. Tallman of New Bedford, Miss Jane Ellis of H

In New Salem, by Rev. J. O. Dean, Mr. Abner Smith, Jr. of Shutesbury, to Miss Florella R. Vaughan of New In Ware, by Rev. C. C. Barnes, Mr. Stephen Barnard, of Greenwich, to Miss Achsah Skinner of Ware.

DIED. In this city, Maj James Talbot, formerly of Dedham

53.—Mary, relict of Major Stephen Gale, formerly of Gil-manton, N. H., 92. In Hanover, 12th ult. Mr. Jacob Perkins, Jr. son of Mr. Jacob Perkins, of Bridgewater, 25. In Lunenburg, Nov. 13, Miss Nancy Robinson, aged 26 years.

In East Salisbury, Oct. 11, 1838, Sister Lois Wadleigh, and who, being demanded by the Governor of Kentucky, in the 83d year of her age. Sister W. had spent about was delivered up by the Governor of Ohio, has been tried one-half of her long life a member of the M. E. Church. by the Circuit Court of said County, and ACQUITTED . and adorned the doctrine of God our Saviour, by a well ordered life, and godly conversation.

Her last end was peace: that gracious hand, which had led and comforted her during her forty years' sojourn in the wilderness, divided the waves of death's cold stream, and brought her safe, we doubt not, to the heavenly Canaan. Nov. 30, 1838.

In Luneuburg, Nov. 20, Mrs. Abigail Montague, aged

ster Montague had been a worthy member of the M. Sister Montague had been a worthy member of the M. E. Church eight years. Her uniform piety rendered her peculiarly dear to the church. In her last sickness, which was protracted sixteen weeks, and very distressing, being a disease of the heart, she exemplified the beauty and value of that religion which sustains in time of trial. She had complete victory over the grave, and died in the triumphant faith of the gospel of Christ. leaving two daughters to mourn her loss. Yours. &c. daughters to mourn her loss. Yours, &c.

## Boston Prices Current.

J. T. STURTEVANT.

APPLES, bbl				fr	om 1.50 t	o 2.50
BEANS, white, per bushel,					1.35	1.75
BEEF, mess, bbl					17.00	18.00
No. 1,					-,-	16 00
prime,						13.00
Danamar American II					28	34
CHEESE, new milk, lb.					7	9
FEATHERS, northern, geese,	lb.		-		_	_
southern, geese	-				37	45
FLAX, American, lb					9	12
Fish, Cod, per quintal,					3.50	3.62
FLOUR Genesee bbl.					8.75	8.87
Baltimore, Howard	stre	eet.			8 50	8.64
Baltimore, wharf,					8.37	8 50
Alexandria, .	•				8.50	-,
Rye,	•	•		•	-/	5.50
GRAIN, Corn, northern yelle		nar h	make		-,	0.00
couthern flet	w,	het n	usne	٠, ٠	92	0.0
southern flat y	EIH	w,		•		93
white, .	•	•			90-	92
Rye, northern, .				•	1.12	1.15
Oats, northern, (prim	e)				57	58
HAY, best English, ton of 20	1 00	bs.			18.00	20.00
Eastern screwed,					13.00	14.00
Honey, (Cuba) gallon,					_	-
Hops, Ist quality, 1b.					17	18
2d quality, .					15	16
LARD, Boston, 1st sort, lb.					13	_
Southann Lat					12	13
LEATHER, Philadelphia city	tan	nage	lb.		27	20
do. coun					23	26
Baltimore city		do.	-		25	26
		de,		•		**
New York red, li	ghi	ue,		•	22	23
Boston do. sla	Suc	htan		•	19	21
do. dry hide,					18	9(
LIME, best sort, cask, .		•	•	•		
MACKEREL No. 1			•		08	90
MACKEREL, No. 1			iii		11 50	11.69
PORK, Mass., inspection, ex	ıra	citar	, DDI		25.00	26.0
Clear,			•		24.00	25 00
Mess,		•			22.00	23 00
SEEDS, Herd's Grass, bushe	el,		•	•	2.63	2.7
Red Top, southern,	bus	shel,			80	1.0
Hemp,					2.62	3.00
Red Clover, norther	m, l	b.			-	-
Southern Clover,					_	_
TALLOW, tried lb.					12	1.
Wool, prime or Saxony Fle	ece	s.lb.			55	6
American, full blood	w	asher	1		50	5
American, washed	,		, .		43	4
American I washed	,	•	•		40	4
American, washed	,				35	4
F . (Pulled annow	CO	mmol	., .	•	47	
Pulled superf	me,			•		5
To No. 1,					42	4
5 No. 2,		•			30	3
Z - (No. 3, .					-	-
No. 2, No. 3, PROVISIO		:	. D		-	

## RETAIL PRICES.

CIDER, bbl. CIDER, bbl.
HAMS, northern, lb.
Southern and Western,
EGGS, dozen,
PORK, whole hogs lb. POULTRY, per lb.

BOSTON WEEKLY MAGAZINE.

QUARTO JOURNAL OF EIGHT PAGES, De-A voted to Literature, Science, the Fine Arts, &c., and containing Original and Select Tales, Narratives, Essays, containing Original and Select Laies, Narrauves, Losays, Biography, Translations, Pleasing and Dangeron's Adventures, Sketches of Travels, Descriptions of Places and Persons, Poetry, extracts from new works, &c. &c. EMBELLISHED WITH POPULAR MUSIC, and printed in a style not surpassed by any publication in New Eng-The back numbers (which can be furnished to new

subscribers) contain the following popular pieces of Music: "We met, 'twas in a crowd;' "He reached the Valley;" "Ganks of the Blue Moselle;" "What Fairy-like Music;" "The Last Link is Broken;" "The Fine Old Englishman;" "To thee, my Love," original; "Switzer's Song of Home;" "Isabel;" "Still so gently o'er me Stealing;" "I've heard my own dear mother sing." Published every Saturday, at \$2,50 per annum, by D. H. ELA and J. B. HALL, 19 Washington Street. Nov. 28.

MEMOIR OF FANNY NEWELL. O NE hundred copies of the Memoir of Fanny Newell, for sale at 19 Washington street
Also, Scott's Hymns by the hundred, dozen, or single.
Nov. 28.
D. H. ELA.

ENGLISH AND AMERICAN ANNUALS. WEEKS, JORDAN & CO., 121 Washington street have

ENGLISH ANNUALS. Fisher's Drawing Room Scrap Book-quarto, embellished rith 36 beautiful engravings.

The Oriental Annual bound in rich Turkey Morecco, with 18 beautiful engravings.
The Friendship's Offering, bound in embossed leather, with

The Friendship's Offering, bound in embossed leather, with 10 highly finished engravings.

Ackerman's Forget-Me-Not. Lound in rich embossed goat skin, with 11 elegant engravings.

Buds and Blossoms, edited by Mrs. Fairlie. Imperial, 4to, sight exhaust sight. richly colored silk. Finden's Tableau of the Affections, a series of Picturesque Illustrations of the Womanly Virtues—edited by Mary Rus-sell Mitford.

The Keepsake with 12 engravings from the best English Artists.

The Landscape Annual – Portugal.

The Juvenile Scrap Book, by Agnes Strickland, and Ber-

AMERICAN ANNUALS. Religious Souvenir-edited by Mrs. Sigourney. Token-edited by S. G. Goodrich. Gift-by Miss Leslie.

Christian Keepsake—by J. A. Clark. Christmas Gift from Fairy Land---said to be by J. K. Paulding. Violet ---Youth's Keepsake---Juvenile Forget-Me-Not---Youth's Annual----Lilly---Keepsake, and others, for young Also, a complete assortment of Miniatures, Books in fancy

### bindings, Poets, &c , for presents. DR. CHURCH'S TOOTH POWDER.

THE GREAT TOOTH PRESERVATIVE. THE GREAT TOOTH PARESERVATATED R. CHURCH'S Tooth Powder, for cleansing and preserving the Teeth and hardening the gums, is a discovery made by Dr Church, which, upon application, is invaluable and beyond all price for the following reasons:—

1st. It is excellent in giving the Teeth a beautiful white polish and preventing their decay.

2 It is sure to cause and preserve a sweet breath and a mleasant taste to the mouth.

pleasant taste to the mouth.

3. It is also an infallible cure for the Tartar which collects on Teeth, wholly removing it; and at the same time hardens the gums, and causes them to be reinstated in their proper place.

[FNearly one half of the Teeth which are extracted, is owing to the Tarta's eating away the gum, thereby causing the Teeth to become loose, and rendering their extraction ne

cessary.

Many recommendations could, be adduced, but one only will

Boston, MAY 1, 1838.

This is to certify that a short time since, I procured a box of Dr Church's Tooth Powder, which I have used with great benefit to my teeth. Before I procured the powder, my teeth were much discolored, and had gathered considerable tartar especially near the gums, which were very soft and spongy. After using the powder for a short time, my teeth were rendered clean and white, my gums firm and healthy, and the contrast between them now and what they were, is astonishing. I consider the powder invaluable, and with great confidence commend it to every one.

Publisher of the Evening News. Publisher of the Evening News.

For sale at DR. BARNES'S, 25 Howard street, and by BINNEY & ELLIS, 77 Court street, Boston; Daniel Hutchinson. Lowell; Samuel H. Colesworthy, Portland.

July 25

## Poetru.

[From the Christian Keepsake, for 1838.] INVITATION TO GO ON PILGRIMAGE. BY JAMES MONTGOMERY.

Come let us go to heaven ;- the way, Like darkness, opens into day, When, from the turning point of night, Breaks the first beam of morning light. Come let u- go to heaven :- our guide Is Christ who lived, is Christ who died. And rose again :- his staff and rod, Through life and death, will lead to God. Come let us go to heaven ;-forsake

Sin, death, and hell; and gladly take His easy yoke, his welcome load, And brave the dangers of the road. Come let us go to heaven ;-and press On through the howling wilderness;

Yet fear not, little flock! though foes Without, within, your course oppose. Come let us go to heaven; no power, Not Satan raging to devour, Nor all his hosts, can harm; for ye,

Through Christ, shall more than conquerors be. Come let us go to heaven ; - and meet, Once and for ever at his feet, Yea, in his kingdom, as his own, Sit down with him upon his throne.

Can these things be ?- they are-are sure To all who to the end endure: While unbelief cries-Can they be Come let us go to heaven, and see.

We ask as a favor that the Zion's Watchman and Zion's Herald, would insert our exposition entire. Many articles have appeared in those papers against—but we bein favor of it. Will you accommodate us? Ed. Me. Wesleyan Journal.

The articles called "common ground," or Pacifica tion Bill, have now been before the public for abou four months. We now propose to give these article a brief exposition, and then leave the public, and is friends and foes, to do by it and with it as they please We give this exposition the more cheerfully, because many have misunderstood it, and particularly the pri vate members of our church.

EXPOSITION. The first article, and which contains its principle -not principle, as some have said, for it contains tw distinct semiments-are as follows :-

"We believe that the system of American slavery is great moral evil; and that the relations springing from this, which bind an innocent race to a perpetual bondag to others, against their wish, are sintul; although w concele that the master who sustains this relation is no in every case, necessarily guilty."

The above article contains two sentiments. The first is, that the system of American slavery is a sys tem of great moral evil-or sinful evil, and that thi evil runs through all the relations necessarily spring ing from it-or that they all have the nature of sin is an; but secondly, that the master who may sustain the legal relation to his slave, is not, in every case, ; sinner on this account-or the accountable agentfor the very reason that he cannot, although he would be glad to, always control it. We know not that moris needed on this article, as we believe there is truly but little difference of opinion among the reflecting part of the community on the subject.

A second article of the Bill, and which comes under the head of measures, reads thus:-

"We agree that, in any action we may be disposed to take on this or any other subject, we will—

"Never attack an officer, elergyman or private member of the church in a public Journal or Lecture, or publicly arraign the official acts of any church officer; but all such difficulties shall be adjusted according to the Discipline of our church. Provided however that this shall not prevent the courteons investigation of principles and

The English word "attack" is used in its primary and common sense, and was a subject of some remark at the time it was discussed before the committee of the New England Conference. It means that none shall be at liberty to call either a private member or a clergyman before the public, either in a lecture or journal, for a real or supposed fault that may be a subject of church discipline—but that each of the course proposed by the Bible "If thy brother offend thee, go to him and tell him of his fault between thee and him alone: if thy brother hear thee, thou hast gained him: if not take another with thee, and if then he hear thee not, bring him -(not before the world, which were unseemly for a Christian-but) before the CHURCH. If he hear them not, then he is to thee a heathen man or publi-This same course is pointed out in the same words, in the Discipline of our church. And these, among others, are the reasons for adopting it. The article says, in the second place, that we are not to arraign "the official acts" of any church-officer, either before a public popular assembly, or in a pub lic newspaper. And this for the same reasons. The Discipline of our church points out the course in which mal-administrations should be adjusted, and to this every church member and every clergyman agreed to conform, when they became members; and they are rules which cannot be violated without guilt. We were delighted, about a year since, with a perfect illustration of the above principle in the Episcopal Church, and we name the case as a fair example. An Episcopal bishop had had preferred against him, we think, six charges, including one hundred and twenty -more or less-specifications. But the world, to this day, know not one of those charges. All was kept in the church, "before believers," where it belonged. The council of hishops met—the accused prelate was unclothed from his official habiliments, till the trial was finished. But he was honorably acquitted from every charge and every specification.— What was the result? The bishop's character remains untarnished by the accusations, which could not have been the case, had his faults, " official " or otherwise, been trumpeted to the winds. Because much would have been said by the prejudiced party that was not probably true, or it would have had a coloring that was improper, from which the public mind could only have been divested after many years; and the prelate and the cause of Christ must ave suffered for it during the time. And these effeets always follow, in a greater or less degree, when the public is made the tribunal for specific church af-

The above article, pursuant to the principle here involved, precludes the adjustment of difficulties of this character, by a public controversy. We suppose, if an individual clergyman or private member were "attacked" by another member, and falsely accused before the public, it would be his duty and privilege to deny it-to make his explanations; but he should turn from the individual as from a transgressor, and not allow himself to controvert the subject with him; because the Bible and the Discipline of his church refer him to another tribunal.

Another sentiment contained in this article is,-" Provided, however, this shall not prevent the cour-

Now what may we investigate? We say, for aught against them in the measures of pacification, any opinion, any principle, that has the sanction of religion. You may canvass Episcopacy-Conference rights, or individual rights, or the opinions of any man-taking them up as abstract questions -- and re-

\* Norg.-For this reason, among others, we declined to controvert certain charges with Mr. Scott; and on the above principle made some explanations, in our own defence, to the public .- ED.

ferring to any decisions, too, of any ecclesiastical or the Bible ends. Revolutions may be started with other bodies whatever, when the circumstances of the every freak of the imagination in the very vitals of the case would admit of their being made public. No church, by her own children; and she rest, so far as hishop in the Methodist connection would object to her distinctive features are concerned-and indeed in trines of our church may be discussed—and all doctrines of any other church—and all that pertains to civil government, in its proper place; and we may

pastoral duties. This we suppose no man should do, which they should retain untrammelled—but they in the Methodist Church, because every clergyman has his specific work, as much as a foreign or home missionary—or a foreign or home minister in civil affairs; and they are only to be left by mutual consent of the contracting parties. If a man have a right to leave his work, after he has engaged to take a particular field of labor, and cultivate it, without the consent of the other party, where would the evil end? One minister has as much right as another thus to do. And if it were indulged in, every circuit, every station in America-every mission field could be abandoned to-morrow, and the church be left destitute. A man, to be sure, has a right to leave his work, just as he has a right to leave the church—but in no other sense, without mutual consent; but even in cases where he honorably—generally speaking—by mutual consultation and agreement. Even independent congregaionalists, never, we believe, allow the forsaking the He says,charge by a minister, without a council, or private laim the privileges of the church he thus disowns-

A fourth article contains the following language :-" No paper shall be established ostensibly for the pure stated by our aid or sanction, or shall be coun-by us, which claims to be controlled by any Methodist or Weslevan Societies, or having appellation

ttached to them peculiar to our church.

"We agree that no societies or conventions claiming the character specified in section 3d, shall receive our ap probation or aid — Our conviction is, that in the presen probation or aid. Our conviction is, that in the present state of affairs, the peace of the church claims at our hands that organizations of this character should not exist.

The meaning of the first paragraph is, that no hurch paper shall be established without the authority of the church-or by unauthorized individuals, for the purpose above stated. No paper should be established by us, claiming to be what it is not. As it feets upon the church of which he is a member, cannot be a church paper without the sanction of Hence the action of the individual must conform "to that church-so we will not claim it to be a church the principles of this agreement,"-or in other words organ when it has not its authority in a proper and to the doctrines of the church on this subject. But allowed sense; for if it be not allowed, it has not its if he wish a change in the doctrines of the church it-

d, claiming appellations, or names peculiar to our ciety must be innocent. No Methodist clergyman, church, or by ous reason, that the church is hereby implicated in ciety," because that society has "abjured all governwhat it does not authorize. And if one, two, or more ments and the authority of all governments." may establish a paper, to advocate what the church as a Methodist, he has acknowledged as a fundamen if they may do this in one instance, they may in two; and they may thus advocate Universalism, or Deism, and the councils of State, as the delegates of the peo

than we can see why the name of an individual should | Constitution of their respective States." \* We be quoted to sustain doctrines which he disavows; or mark, too, that many of our ordained clergy have the name of a firm in business should be quoted or made oath before a magistrate, by a solemn appeal to does not allow it. But the above article does not for- the constitution of the State in which he lives, and bid the establishing of a thousand papers-if they that of the United States." This he is obliged to do stand upon "their own bottom"-claiming no alli- in this State, in order to solemnize marriages. And ance where there should be none, or where none is in any case, they have avowed this under very seriallowed. Other principles, however, would forbid ous circumstances, at their ordination. even an individual, one or more, from entering into interfere with his clerical duties, or directly or indi-rectly assail the church of which he was a member. acter—and the church should not, cannot properly

But more of this hereafter. The second paragraph in the above forbids "societies" and "conventions" either from forming or op need make but a single remark on. They are,erating on the same principles-and it does this for the same reasons. It intends to say that no

ing the name and influence and character of the slavery.] But we reccommend that Apostolic language burch, for purposes not specified in the charter of be a said church, or in opposition to the decision of said church-or to carry on an object in a manner contrary to the rules of said church."

These are the principles on which it is based.

Some time since we wrote as follows:-"One word on Methodist Anti-Slavery Societies-and cieties, &c. it will be seen, are admitted by us, and the Measures of Pacification, as being proper. We cannot, of course, say every thing in a moment. We wish, how-Methodist Anti-slavery Conventions - Independent Soever, to go into no extended view of thosubject now—
his we may do, if God permit, it called for. We think the General Conference, through the yearly conference, o these Societies never can be sauctioned by the churchwe think them now uncalled for, it they could be. Our views may be briefly summed up in the following propo-

1. We regard societies organized in the church, and laiming the character and influence of the church, (as dove ' they necessarily do.) as not contemplated in the constitution of the privilege in the first of these, under God, that church-as not only decidedly impropernot at all .- There lawful means the Measures of Pacifiness of the dove-nay, of his blessed master.

cation admit. 2. We think where persons have had time to reflect sufonventions of this character, is nothing more or less than chi-m. And we shall become culpable just in proporparties within it;—and this, we think, is expressly forbidden in the word of God, and therefore Mr. Wesley justly says it is sin in itself—and deleterious in its tendency. We give his sentiment—but we quote from memory, or we would give his words. But the avowed purpose of such societies is to make parties—nay, it is making them, to form them. If it be said, Mr. Wesley himself formed such in the church, we answer No. The societies he formed were.—1. Not exclusive. They were independent, and admitted all. 2. His societies embraced the greater than you anticipate. dent, and admitted all. 2. His societies embraced the doctrine of the church; he asked no more. 3. They were for no specific end—but to carry all of religion—all of doctrine. And such societies are every Methodist class and church in the land. If our beather will feller him.

we assure them Peace." ence for whatever may be esteemed right in the eyes of any one individual member, the law which binds

None have, that we know of. All the doc- every good sense, upon a heaving, burning, bursting

add to this, if need were, the whole circle of the sciences—all indeed that pertains to God, angels, men, or matter.

Land to this, if need were, the whole circle of the untary societies—any more than others have to do sciences—all indeed that pertains to God, angels, men, this in her bosom. Both would go contrary to their compact—both contrary to the law of God. And we carry out the principle generally. It applies to "We agree that we will not countenance any brother in all our colleges—and seminaries of learning. These leaving his proper work to engage in agencies, to lecture on this or any other subject, without the sanction of the purposes. And when the character, or name of such an institution are loaned for other purposes—no mat-By "leaving his proper work," is here meant either quitting his field of labor, or neglecting his regular All individuals in such institutions have their rights, should exercise them as others do unconnected with such a place. These we believe are principles that adhered to in a popular government like ours-or her institutions end.

The next article in the measures, says,

. We hold that our ministers and private members are t liberty (nor shall it be regarded as an offence for them thus to do) to connect themselves as they may choose with any Anti-Slavery Society independent of the church -provided, however, that our action in such cases shall ot contravene the principles of this agreement."

By "Independent Anti-Slavery Societies," is meant, those not claiming the name, influence, or authority of the church, by their organization, when they have it not. This liberty is founded on a gencalculates to abandon the church, he can only do it leral law .- And, although we cannot admit all his opinions, yet, on this subject we cannot state ours plainer than in the language of President Wayland.

" Any, and every member of a churh, has a right to ngreement between the parties. And this we think join, or not to join, any innoccut voluntary association that just. And he who does differently, cannot any longer he pleases; and so long as it is innocent, much more it it be benevolent, it is the concern of no one individually nor of the church collectively. His own choice is a suffi-cient and ultimate reason. For so doing, the church has no right either to praise or censure him, since the act is entirely out of the church's jurisdiction. And hence, such societies or associations, when formed, are a matter cally and truly extraneous to the church. They are gov-erned by their own laws —They form their combinations They accomplish their own purposes —They rise or tall, prosper or tail; and for none of this is the church in any manner responsible except in one respect. The church e responsible for the cultivation of picty in the hearts of its members. If through neglect of picty, benevolence, n any respect, languishes, for the neglect of piety the church is responsible to Him who is her head. But she is responsible in no other respect."

But this liberty is limited. The society must be innocent. It must be innocent in itself, and in its efself, they must be sought, not abroad, but at home in It further forbids, that a paper should be establish- her lawful assemblies. We say, the independent sosocieties of our church; for the obvi- for instance, could join the late "Non-resista es not allow-claiming her name and influence; tal article in his creed, that, "The President, the or any other ism, ad infinitum.

We can see no more reason why the name even of according to the division of power made to them by church, should be stolen to gain credit in the world, the Constitution of these United States, and by the sumed to obtain goods on credit, where that firm the fearful name of God, that he " will support both

Yet it is supposed, and we believe justly, that a ny engagement that would implicate his morals, or man may join himself to any innocent voluntary as-

The two following "self-evident propositions," we It shall not be regarded as an offence by us-but con

ne same reasons. It intends to say that no
"Societies should be organized in a church, claimter and the slave, or for the abolishment of the system [o Our preachers have liberty, not only to read our Rules once a quarter to the Societies, and once a year to the whole Congregation, but to explain at these seasons any

part of our discipline. The first is based upon the precept, that when we speak, we should speak as the oracles of God; and the second is a prudential rule of the church, but one

otherwise, upon this or any subject with which they have Nevertheless, in all circumstances relating to the above, we recommend to our preachers and people to exercise the wisdom of the servant and the harmlessness of the

but a trespass upon the rights of its members. - Whatever we consider is based, in a great degree, the public. but a trespass upon the rights of its members.—Whatever we have as Methodists, we have acquired in common in the church. And this character does not belong to us exclusively, but to the whole body. We are all members in this respect—one of another, and must act in harmony with the voice of the church, or not at all. And we think we have nongeright to take the norm realizable to every action. And in our own minds, it is not mony with the voice of the church, or not at ad. And we think we have no more right to take the name merely of the church, to promote a specific end, not contemplated by the church, than one partner has to appropriate the money or offuence of three or six men. to a purpose in which a majority oppose him, or one which was not contemplated in the original indenture. And what would be thought of the man, who had associated with others for banking purposes, if he were to employ the credit of the concern against their wish, to purchase Steamboats. the concern against their wish, to purchase Steamboats, complish a good, or the best end," as far as he can We must, brethren adhere to the charter of the church, know and apprehend them, must be his guide; and or government is at an end. The church has made pro-vision for changes—but these must be sought lawfully or and undying spirit of the martyr, but the harmless-

Now, brethren—those who have signed them—wo circuity upon the subject—the formation of sociéties and conventions of this character, is nothing more or less than as an " offering of peace,"-and as a child of truth tion to our knowledge in the case. Schism is not sepa-rating from the church, says Mr. Wesley—who will doubtless be considered authority here,—but the forming

and church in the land. If our brethren will follow him, nal adoption at conference, it was discussed for a To the above we now add, that he who consults the attention of any other resolution passed at the the chronicles of Methodism in Great Britain, will conference—that it received all it could well receive find that such societies were long since forbidden, by without interfering with conference business that their Conference. As we may yet be obliged to defend this position hereafter, for ourselves,—if not for others, we make now no further remarks, other than answered, all its principles might be, by any one. to say—If societies are allowed to spring up on every hand in the bosom of the church, claiming her influ-that one should be selected from each side, and thus

compacts ends-order ends-government ends, and See Discipline -Articles of Religion.

cepted; and yet we are complained of publicly. All PARLEY'S FIRESIDE EDUCATION. cepted; and yet we are complained of publishers select the following, among the numerous cight or more of our brethren in conference, with

All this did not suit. We then offered to discuss the two or three points on which we might differ.

But neither has this been accepted. But we ought to say, lest it should appear more than forward ight.

"We know of nothing so practical, and so well adapted to our republican institutions as the work before us. Every mothers are should keep it on the shelf, and make it her daily counsellor."

"We seeming Gazette." to say, lest it should appear more than forward in us, that the offers were made, pursuant to complaints that we would not discuss it. And our reason for limiting it to one individual was, that too much of a the paper, if ours were selected, need not be occupied with it. But we now say, any one may say what he pleases in reference to it-doing it in a manly Christian spirit. Reserving to ourselves the right to say when it shall close, and also that it must occu-py only a due proportion of the paper. We trust we need now say no more on this subject. Further defence or explanation will not be expected from us-not as a whole. Its principles and doctrines we shall not as a whole. Its principles and doctrines we shall of course maintain. If others deem it of value, there are others in this and other conferences, who are well able, under God, to defend it, and to them we resign it.—We do this as an evidence that we are neither.

"It contains large and liberal views of the several topics of which it treats. Every page remarks us of the veritable Parallel, under God, to defend it, and to them we resign it.—We do this as an evidence that we are neither.

"Meanings."—Product. Saturable Course. it.-We do this as an evidence that we are neither prompted by selfishness, nor overweening attachment to our own opinion.

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GARDAET RETE,
Nov 28.

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THIS work is a continuation of the series of Family A Books to which the Young Wife, Young House-keeper and Young Mother belong—a series which Dr. A. been many years meditating and preparing, and on which he has spared no pairs. He takes the ground that man, though less efficient in the formation of early character than woman, is nevertheless, as a husband, indispensably necessary to its highest perfection; and in this w presents, in a popular manner, his various duties in this most interesting and important relation -- not only as social, but as an intellectual and moral agent-not only a social, but as an intellectual and moral agent—not only to his family, but in reference to the community at large. He would especially encourage in the Young Husband a more exalted aim—better becoming a rational man and a Christian—than that of merely living in the world uninjured and uninjuring. It contains about fifty chapters, on the most interesting subjects, of which the following are

Choice of Occupation; Mistakes in getting a Wife: Place of Residence; City and Country compared; House and Furniture; Living by System; Morning Duties; Leisure Hours; Evenings at Home; Evening Reviews; Improvement by Conversation; Letter-writing and Com position; Keeping a Journal; Periodical Publications; Books and Study; Domestic Economy; The Art of Edu-cating; Novel Reading; The Sabbath; Sunday Dinners; Sunday Visiting; Particular Friends; Relatives; Impor-tance of cultivating our Social Nature; Contests for Superiority: How Quarrels may be avoided: Love: Fawn ing; Familiarity; Delicary and Purity; Art of Patience; Giving Pain to a Wife; Jealousy and Suspicion; Teasing and Scolding; Fault-Finding; Keeping Cool; Cheerfulness; Confidence and Reserve; Giving Presents; Jokes and Puns; Dalliance; Revealing Secrets; Value of Diseretion; Taking Sides; Decision; Charities—giving at Hap-Hazard; Conjugal Servitude; Dress and Appearance; Health; Sickness and Medicine; Duties to the Dead-Mourning, &c.; Occasional Duties, Critical Pe-

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D. S. KING.

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D. S. KING,
April 25.

Agent for the New England Conference.

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ALL ABOUT THE WEST.

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2. All abscriptions discontinued at the expansion months, unless paid.

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Published

Vol. IX. No. 50.1

WILLIAM C. BROWN FRANKLIN RAND,

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DAVID H. ELA, P.

[The following Address was furnis retaries of the late Convention at Lov in the Herald. On account of its len it last week, and the remainder this .-FOR ZION'S HERAL

ADDRESS To the Ministers and Members of from a Convention of the Ministe said Church, held at Lowell, Me 22d, 1838.

RESPECTED BRETHREN AND 1 repeatedly told, and it is proper to repeatedly fold, and it is proper to ing again, that as ministers, we sho pel, and as Christians labor to leave slavery to the silent influe to work its own cure in its own freedom and religious virtues such ples, that they ought not to be mer connection? Do they not mutto other's interests? Does the gosp ciently where despotism controls Is civil freedom so profane a su neither the sacred desk, or the teacher? What has this silent in ciency of which we hear so much the slave, during forty or fifty ye destroyed prejudice, and elevated in the estimation of the nation? general conviction of the sin of sla not the nation in fact, retrograde noble sentiments, condemning si the fathers of this nation fifty year disregarded, and their fond anticipal extinction blasted? Has not the stalked in mad dignity through thi all it has touched? Has it not st the energies of the gospel itself? be considered not a moral evil—aye of our republican edifice?" But the upon an entirely fulse assumptionlar vice will give place to its opposition distinctly named and conder where has this been the case? V repented of, until it was seen and fe not the people be shown their tran

ouse of Jacob their sins? The e

church preached directly against

was necessary to pardon. Many sla

ed, and emancipated their slaves. sors dealt as faithfully with the might have been smaller, but slave

ed its present fearful position, and

Here it is in place to notice the

which merited damnation-

has been granted, as citizens we n citizens, in an associate or conven express our opinions and comb against slavery, our right to do it denied. To understand this subj consider the character and extent we took upon ourselves, in beco the Methodist E. Church, and w action conflicts with those obligati our adhesion to the church, we principles of faith, modes of wo moral conduct contained in the church; and we supposed that these rules, we should receive the church, and the moral protection ed that we n all our rights. The extent of our an adhesion to faith, modes of we moral conduct, and the cherishi Until it can be shown that our prothese responsibilities, we shall cla the charge of exercising assume matical endeavors. Here let it ! not meet as the Methodist E. C claim to represent her in either of ties, much less to be an official or members of her communion, in ted capacity, to express an opinion ject. True, we speak of a great her bosom, connived at by man ministers and some of her Confe the exercise of an assumed right, educational, Sabbath School, or vention, or in fact in any other ass expressly recognized in the Disci same objection. If the church ha our action in these respects, we se not direct it in all things that per viduals, and members of the com supposed that the original foun contemplated such a jurisdiction True, she may advise, but this character. Advice is one thing quite another. But our General ( Our ministers and members of en to FULL LIBERTY OF SPEECH AS EQUALLY WITH ANY OTHER CITY TED STATES." As members of dignantly repel the insinuation, t

Since we last met in our pr hearts have been made to rejoice umph of moral truth, by which sand have been rescued from the very in the West Indies. The 1st its associations, will long be held brance, as a day sacred to truth, do:n. From this period, the pr emancipation in our own below contemplated with certainty. T glory on the British name, than a try's calender. Henceforth the cled with a wreath of glory, succonquerors never wore. This d justice, will endear her name every nation, through all coming ns was it brought about? by ved? Rather, what principles in mighty revolution? At the outs ly acknowledge, that the Lord of the victory, and to His name be proper view of secondary instru an important bearing upon the c gress among us. The emanci both hemispheres, is marked by

ble to freedom of thought and of

tive and essential attributes of ma

of these, her principles have exte

ence is felt almost the world over

bers, in all places, continued to

attributes, the dark spirit of slave

have quailed, and sunk to the pi